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**IMPRIMATUR**

**ROB. GROVE.**

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45 151.578

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AN  
EXPLICATION  
OF THE  
CREED  
THE  
Ten Commandments,  
AND THE  
LORDS PRAYER.  
WITH

The Addition of some  
FORMS of PRAYER.

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The *SECOND EDITION*,  
With some Prayers added.

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By *J. R.*

*Supposed to be John Rawlins or D. D. Prince of*  
*Edmund Hall.*  
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EXPLICATION

OF THE

CREED

THE

THE

AND THE

WORDS OF PRAYER

WITH

The Addition of some

FORMS OF PRAYER

THE SECOND EDITION

WITH SOME ADDITIONS

LONDON

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1794

TO THE  
READER.

**I**T might justly appear ridiculous to make a large Preface to this little paper. The design of it is easily known at the first sight, to render the chief Heads of our Religion plain and easie to the young and ignorant. And this I hope, is an attempt of that nature as needs no great Apologie, except on this account, that it comes after there hath been so much done to the same purpose already, and that so sufficiently, as might seem to render all future undertakings of this nature wholly needless. But to this let it suffice to answer, that what I have here drawn up, was intended for my own private  
A 3 use,

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use, for which I could not find any of those Expositions I light on, (though otherwise in their kinds very excellent, and to some of which I have been much beholden) in all circumstances so suited as I desired.

And they moreover for whose sake this was chiefly designed, had not those other helps of this nature at hand, nor could I so easily procure the same for them as I can this.

What is here done is in subserviency to that Catechisme which our Church recommends to the younger sort: that by a plain and fuller explication of the principles contained in it, the use thereof might be rendred more profitable to the learners. And for this I had the judgment and authority of the Right reverend my Diocesan encouraging me hereto,

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hereto, that none may accuse me of boldness in this undertaking.

Some perhaps may wonder that I observe no more proportion in explicating the Articles of the Creed, whilst I am so large on some, and on others very brief. But for this I thought I had sufficient reason, when I considered, that about some of them (as particularly that of Believing in Jesus Christ) there have been many hot disputes, and some dangerous mistakes; of which there are still some popular Books and Sermons too full, notwithstanding all the endeavours of many excellent Divines for their removal. That which I have herein seriously aimed at, is onely to represent the Gospel in its native plainness and simplicity, that the Text might not be spoiled by a dark Comment, as too oft it

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is, whilst ease and obvious truths are obscur'd with hard words, and with such subtil notions and distinctions, that if the Salvation of Common people lay upon the understanding of them, their case were hard.

In the explication of some other Articles, (as especially that of the Catholick Church) I have consulted the particular necessity and danger of that people, amongst whom at present the providence of God hath cast my lot. And to this I was the rather inclined, as finding not long since in some of their hands an Exposition of the Creed by a Popish Author, wherein he endeavours, though with miserable success, to shelter some of the prime novelties and falsehoods of Popery under the Articles of the common Christian Faith. And under that  
head

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head of the Catholick Church would fain perswade us, that the Roman Church and the Catholick are of equal signification and extent. In order whereto, with their usual cunning, he jumbles I can't tell how many things together, and asks his Scholar how he can prove that St. Peter was Head of the Church, and the Bishops of Rome his successors in this power and dignity. And the proof is onely from those two Texts, which they so commonly press to this purpose. Joh. the last, 15, 16, 17. Mat. 16. 18. The insufficiency of which Allegations for that end they produce them, hath an hundred times over been shewn them; whilst from Christs command, in the former place, to St. Peter to feed his flock, that is, to be diligent in preaching to them the Gospel, they would infer



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fer his power over the whole Church, because forsooth there is mention made both of Lambs and Sheep. And the title given him in the latter place (supposing it to be spoke rather of his person than confession) is no more than what we find bestowed on the other Apostles, Eph. 2. 20. Rev. 21. 12. But all this while, here's not a syllable of his establishment in the Bishoprick of Rome, nor of any power over the universal Church to be derived from him to his successours in that See; nor yet will they ever be able to shew, why this power (if any such there had been) should not rather be confer'd upon the See of Antioch, whereof they grant him to have been Bishop, before he was at Rome. On such meer uncertainties do depend the great Articles of the Romish faith. But  
these



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*these things 'tis needless here to repeat; only I shall desire any man that is impartial to let his own conscience judge, whether the definition I have afterward given of a true Catholick Christian, That he is one who sincerely believes the doctrines, and obeys the precepts of Jesus Christ, be not far more agreeable to Scripture and Reason, than that which Popish Authors give, whilst they would have it essential to a Christian to be subject to the Bishop of Rome. And I need not suggest to the judicious, how considerably the Popish Cause is weakened by this single Conclusion, That a man may be a true Catholick Christian, (as I have before defined him) and so be saved, without being subject to the Pope. For if this once be granted (as needs it must, if Scripture and Reason may be of any*  
*force*

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force in the dispute) then it plainly appears, that all their loud talk about the Infallibility of the Church, the Authority of the Church, no salvation is to be had out of the Church, &c. is nothing else but empty noise: And a company of Quakers or any other Sectaries, if they were got but good store of them together, might talk just at the same rate, and with much-what the same reason; whilst they arrogate all those things to their own party, which are spoke of the Universal Church of Christ, if not more than we find ascribed even to this. Yea, and grant that the Church of Rome were a sound part of this universal Church, yet still 'tis but a part, and therefore could not, with any pretence of reason, lay claim to those promises and privileges which pertain to the whole Church, any more than any other  
part

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part equally sound might do. But this is not a place to discourse these matters at large.

One thing more I cannot but mention, which I observed in the fore-named Popish Treatise, viz. the Authors endeavour to prove the lawfulness of praying to Saints, and that from Gen. 48. 16. Where Jacob blessing Joseph's children, saith, Let thy name be named on them, and the name of my Fathers Abraham and Isaac. Here for named he renders it invocated (which makes nothing for his advantage, since even thus it is not invocated by but on them) and thence would fain perswade his Readers, that Jacob here exhorts his Sons to pray to him when dead, and to their fore-fathers. Though I can hardly think this Author himself was so perswaded, but offered as much violence to his conscience

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ence as to the Text, when he al-  
 ledged it as a proof of that, to  
 which it hath not the least refe-  
 rence: being spoke onely of his ta-  
 king Ephraim and Manasseh into  
 the number of his Sons, according  
 to ver. 5. of that Chap. and so  
 they were afterwards reckoned  
 with the rest, as Heads of their re-  
 spective Tribes. (Is it any wonder,  
 by the way, if this sort of men have  
 such a low esteem of Scripture,  
 when they can have no more service  
 from it at their greatest needs?)  
 Upon this occasion it was, that be-  
 fore the Exposition of the Lords  
 Prayer, I have in an Answer or  
 two shewn, to whom it is we ought  
 to direct our prayers, viz. to God  
 onely through Jesus Christ, of  
 which I have there, I hope, given  
 sufficient evidence. So plain and  
 justifiable is the doctrine and pra-  
 ctice of our Church, in this and all  
 other

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other matters of moment in controversy betwixt us and the Church of Rome, they themselves not daring to disapprove of what we doe, whilst we justly reject and sufficiently disprove their additions to Christianity, wherewith they have loaded and corrupted it.

Throughtout the Explication of the Creed (there being seldome any need under the other Heads) I have been careful to annex Scripture-Proofs to all those points, which might in the least seem to need them, and were capable of that way of Proof.

In the end I have added some Forms of Prayer, useful for Families that have no better helps: two also for the younger sort; together with two Graces to be used before and after Meat. In the drawing up of which I have been so careful,  
that

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that I hope there lies no considerable objection against the matter of them: And then, as for those who think a Form it self unlawful, I shall not stand to concern my self with their objections or censure. May but these weak endeavours conduce any thing to the promoting of the knowledge and practice of that Doctrine which is according to Godliness, that is, of our Christian Religion, all whose Doctrines and Precepts, are every way fitted to make men godly here, and blessed hereafter, I shall then have my end, and let God have the praise.

AN

# EXPLICATION OF THE CREED.

*Q. Since by your Baptism you have taken upon you the profession of Christianity, what is required of you to make good this profession?*

*A. I must believe all that God by Jesus Christ hath revealed, and do all that he hath commanded.*

*Q. What brief Summary have you of the Christian Faith?*

*A. The Creed commonly called the Apostles.*

*Q. Rehearse the Articles of your Creed.*

*A. I believe in God the Father Almighty, Maker of Heaven and Earth,*  
B and



and in Jesus Christ his onely Son our Lord, who was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, sitteth on the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholick Church, the communion of Saints, the forgiveness of Sins, the resurrection of the Body, and the Life everlasting. *Amen.*

*Q. What mean you by saying you believe in God, &c.*

*A. I believe there is one first and most glorious Being, without beginning or ending; the Maker of all things, who is infinite in wisdom, power, goodness, and all perfections.*

*Q. What reason have you to believe there is such a Being, since you cannot see him?*

*A. Because I see those things which can come from no other cause.*

*Q. What be those?*

*A. This*



*A.* This great world, and all the *Rom. I. 20.*  
Creatures in it, which are made and  
governed in so wonderful a manner.

*Q.* *How was the world made?*

*A.* Out of nothing, by the word *Gen. I.*  
of God, in the space of six days.

*Q.* *Are there more Gods than one?*

*A.* No there is but one.

*Dent. 6. 4.*

*Q.* *Why do you call God Father?*

*Gal. 3. 20.*

*A.* Principally as he is the Father *Mat. 28.*  
of our Lord Jesus Christ, in a peculiar  
and unspeakable manner. *19.*

*Q.* *Have you any other reason?*

*Joh. 5. 23.*

*A.* Yes, as also he is the Father of *Col. I. 3.*  
Spirits, both Angels and Men, and e- *Heb. 12. 9.*  
specially of those who love and serve *Act. 17. 29.*  
him as dear children. *2Cor. 6. 18.*

*Q.* *What mean you by saying God is* *Eph. 5. 1.*  
*Almighty?*

*A.* I thereby mean that God hath *Jer. 32.*  
power to do all things that contra- *17. 19.*  
dict not his wisdom and goodness; *Joh 9. 12.*  
and hath right and authority to dis- *1Sam. 3. 18.*  
pose of all things as he pleaseth.

*Q.* *How is Jesus Christ the Son of*  
*God?*

*A.* As he was begotten by the Fa- *Joh. 1. 1,*  
ther before all worlds, in a manner pe- *2, 14.*

*Clo. 1. 15, 16, 17.* peculiar to himself alone, and by us not to be declared or understood.

*Isa. 53. 8.* *Q. What do you apprehend of Christ by this Eternal Generation :*

*1 Joh. 5. 7. 20.* *A.* That he is True God, one with the Father, being the Second Person of the blessed Trinity.

*Joh. 10. 30.* *Q. But is he not Man as well as God?*

*Rom. 9. 5.* *A.* Yes, he is both God and Man in one Person, the Humane Nature being united to his Divine Person.

*Phil. 2. 6, 7.* *Q. How did the Son of God become Man?*

*Joh. 3. 13.* *A.* He was conceived by the Holy Ghost, in the Womb of the Virgin Mary, and in this respect also he is styled the Son of God.

*Luk. 1. 35.* *Q. Wherefore was this wonderful Conception?*

*Heb. 7. 26.* *A.* One reason was, that he might be pure from all sin, wherewith the nature of others is polluted.

*Q. Why should so glorious a Person stoop so low as to become Man?*

*Heb. 2. 14, 15, 16, 17.* *A.* That he might be fit to obtain Redemption and Salvation for Mankind.

*Q. What*

*Q. What is signified by his Names Jesus and Christ?*

*A. Jesus signifieth Saviour, and Christ Anointed, to let us understand that he is Anointed or set apart to be our Saviour and Redeemer.*

*Q. How came Man to stand in need of a Redeemer?*

*A. By reason of that sinful and miserable estate into which he fell. Rom. 5. 6, 7, 8.*

*Q. How came sin and misery first in- to the World? I John 3. 5, 8.*

*A. By the disobedience of our first Parents Adam and Eve. Rom. 5. 12.*

*Q. In what estate were they created?*

*A. In an holy and happy estate. Gen. 1. 26,*

*Q. What was the particular Sin by which they fell? 27, 31.*

*A. Their eating of the fruit of a certain Tree in the Garden of Eden, of which God had commanded them not to eat; called the Tree of Knowledge of Good and Evil. Gen. 3.*

*Q. What mischief did this their sin and fall bring upon us? Rom. 3. 23.*

*A. By one mans disobedience many were made sinners, and the Fountain being unclean, so are the streams. Rom. 5. 17, 18, 19. John 14. 4.*

*Q. And what is our danger by reason of this our sinful condition?*

*Rom. 5. 15, 16.* *A.* We are liable to the wrath of God and to whatever miseries it shall please him to inflict, either here or for ever hereafter.

*2 Cor. 5. 14.* *Eph. 2. 1, 2, 3.* *Q. What then did Christ intend in becoming the Redeemer of mankind?*

*Mat. 1. 21.* *A.* To deliver men from under the guilt and power of sin, and to save them from misery, and restore them to the love and favour of God.

*Q. How did he bring to pass this great work?*

*Luk. 9. 58.* *A.* Becoming man, he lived a most holy and afflicted life, by his doctrine and example shewing to men their duty; and died a shameful, painful death upon the Cross, that he might purchase for us pardon of sin, with grace to heal our natures and fit us for glory.

*Rom. 5. 1. 2.* *Q. By whom was Christ put to death?*

*Heb. 9. 14.* *A.* Through the malice and procurement of the Jews, he was condemned to be crucified by Pontius Pilate a Roman Governour, the Jews being then in subjection to the Romans.

*Mat. 15. 15.*

*Mat. 22.*

*20. 21.*

*Q. But why did God spare man who had*

*had sinned, and lay such sufferings on his innocent and beloved Son?*

*A.* Because by this means he discovered his infinite mercy to mankind, *John 3. 16; 1 John 4. 10.* and yet in a way that gave great honour to his justice, an atonement being made for sin, and a ransom paid that the sinner might be redeemed. *Rom. 3. 25; Mat. 20. 28.*

*Q.* *How is it for the honour of God not to pardon sin without an Atonement?* *Rom. 5. 11. 1 Cor. 6. 20.*

*A.* When God had made a law and threatned misery to the transgressors, if he had given no testimony of his displeasure upon the transgression of it, the world would have been apt to call his wisdom and holiness in question, to slight his authority, and be more bold to sin against him.

*Q.* *How then do the sufferings of Christ vindicate the holiness and justice of God?*

*A.* In that they do fully discover the horrid evil of sin, and the holiness and justice of God in his hatred of it, who would grant no pardon without the death of so glorious a person. *Rom. 3. 15; Heb. 9. 22; 1 Pet. 1. 18, 19.*

*Q.* *What is the proper effect of this Consideration?*

*B 4*

*A. To*

*A.* To make men sensible of their danger, and humbled for their sins, and thereupon to hate and forsake them.

*Q.* How doth the death of Christ engage us to Repentance and Obedience?

*2 Cor. 5. 15.*

*Rom. 2. 4.*

*1 Joh. 4. 19.*

*A.* The infinite love of God and the Redeemer herein revealed is apt to make men love so good a God, and to be careful to please him.

*Q.* What farther motive doth it afford hereto?

*Luk. 23. 31.*

*Heb. 10. 29.*

*A.* The consideration of what Christ himself suffered, for our sakes only, may assure us that dreadful vengeance will fall upon all those who reject this Saviour, and must in their own persons suffer for their sins; which consideration may well work upon all that love themselves to forsake their sins.

*1 Tim. 2. 6.*

*1 Tim. 4. 10.*

*Heb. 2. 9.*

*1 Joh. 2. 2.*

*2 Pet. 2. 1.*

*Rom. 14. 7.*

*8, 9.*

*2 Cor. 5. 14.*

*15.*

*Q.* For whom did Christ die?

*A.* Christ died for all men, that they might be saved upon condition of their believing in him: and so he is Lord of all, as having bought them with his blood, and hath full power of ruling, judging and disposing of them.

*Q.* But who shall be actually saved by Christ?

*A.* Only

*A.* Only they, who upon hearing the Gospel, perform the condition therein required, of Believing in him. *John 3. 18. Mat. 16. 16.*

*Q.* What plainly is meant by this Believing in Christ, which is of so great necessity to our Salvation? *See Salv. p. 70.*

*A.* Hereby is meant that we must so effectually believe that Jesus Christ is the Son of God, and Saviour of the World, as to become heartily willing to be saved by him, in the way appointed in his Gospel. *John 1. 12. John 7. 37. 38. John 20. 31.*

*Q.* What way hath he appointed in the Gospel for our obtaining of Salvation?

*A.* That we should unfeignedly repent us of all our sins, obey his commands, imitate his example, and for his sake alone hope for mercy and salvation from the free grace of God. *Acts 2. 38. Mat. 16. 24. John 14. 15. John 2. 2, 3.*

*Q.* Is it not enough then for our salvation, to believe that our sins shall be pardoned and to rely upon Christ for this pardon?

*A.* No, for unless we forsake our sins, all our confidence and reliance upon Christ is but fond presumption, since

he



he is the Author of Eternal Salvation  
onely to those that obey him.

*Q. What then are Obedience and  
Holiness as necessary as Faith?*

*Heb. 12. 14.* *A.* Yes, they are absolutely neces-  
*Gen. 5. 6.* sary, since without holiness we shall  
*Acts 15. 9.* never see God, nor can we be put in-  
*Acts 26. 18.* to a state of justification, but by that  
faith, which, if life be continued, will  
certainly produce obedience.

*Q. When may a Man be said to be in  
a state of justification?*

*Rom. 5. 1.* *A.* When he is so far brought into  
the favour of God, that, according to  
the rule and renour of the Gospel, if  
he should die in that estate, he should  
not be condemn'd for his sins.

*Q. And is there any thing beside a  
reliance on Christs merits necessary to put  
us at first into this state of justification?*

*Acts 3. 19.* *A.* Yes; there is also required of us  
*2 Cor. 8. 5.* Repentance for sin, with a sincere re-  
*1 Pet. 1. 2.* solution to lead an holy life, which  
is as necessarily included in a right  
reliance on Christ, as a resolution to  
follow the directions of a Physician  
is included in our relying on him for  
our recovery.

*Q. Are*



*Q. Are we then to account obedience the meritorious cause of our justification?*

*A.* No, by no means, nor Faith nei- *Heb. 1. 4.*  
ther; for that is to be ascrib'd purely *Heb. 9. 12.*  
to the sufferings of Christ; only our de- *Eph. 2. 8, 9,*  
pendance upon him and resolution to *10.*  
obey him (both which do ever follow *1am. 2. 14.*  
upon a true faith ) are required as *17, 18, 19,*  
the condition of this our justification. *20, &c.*

*Q. What more is required of us to continue us in this state, and that we may be justified and saved at the day of judgment?*

*A.* Even the actual performance *Col. 1. 23.*  
of these resolutions, in living an holy *Mat. 24.*  
life, and persevering therein to the *13.*  
end, is the necessary condition of *Mat. 25.*  
our continuance in Gods favour, and *34, 35, &c.*  
of our compleat Justification and *2 Joh. 9.*  
Salvation at the last day. *Rev. 22. 14.*

*Q. What mean you by that Phrase that Christ descended into Hell?*

*A.* I thereby understand his remain- *Acts 2. 24.*  
ing under the power of death, his soul *26, 27, 31.*  
being all this while in an invisible  
state, as the souls of dead men are.

*Q. How long did he thus remain under the power of death?*

*A.* Till

*Luk.* 24.  
46.

*A.* Till the third day, on which he rose again from the dead.

*1 Cor.* 15. 4.

*Q.* How long did he remain on earth, after his Resurrection?

*Acts* 13. 9.

*A.* Fourty days only, to give assurance of his Resurrection, and to instruct his Disciples; after which, he ascended into the highest heavens.

*Q.* What mean you by his sitting at the right hand of God?

*Mat.* 28.

*A.* His being exalted as Mediator to divine dominion and glory, all things being delivered into his hands by the Father, with whom he makes intercession for us.

18.

*Heb.* 1. 3.

*Phil.* 2. 9,

10, 11.

*Heb.* 7. 25.

*Q.* When will he fully manifest and declare his power?

*Mat.* 24.

*A.* When at the last day he shall come in power and glory to judge the world.

30.

*2 Tim.* 4. 1.

*Q.* Who are the quick and the dead?

*A.* All that shall then be found alive, and all that had been dead before.

*Eccles.* 12.

*Q.* For what are they to be judg'd?

14.

*Rom.* 2. 16.

*A.* For all actions done in the body, whether good or bad, open or secret.

*2 Cor.* 5. 10.

*Q.* For what end must there be this future judgment? *A.* That

*A.* That God, the righteous governor of the world, may be glorified in his condemning and punishing the wicked, in his justifying and rewarding the righteous. *2 Theff. 1. 5. 6, 7, 8, 9, 10. Jude 15.*

*Q. Who is the Holy Ghost ?*

*A.* The third person of the sacred Trinity, proceeding from the Father and the Son, being one God with the Father and the Son. *Joh. 15. 26. 1 Cor. 2. 10. 11. 2 Cor. 13.*

*Q. Why is the Divine Spirit called Holy ?* *1 Joh. 5. 7.*

*A.* Not only as he is holy in himself, but also as it is his peculiar Office to make men holy. *2 Theff. 2. 13.*

*Q. What hath he done, or still continues to do toward the making men holy?* *Tit. 3. 5.*

*A.* He hath revealed the will of God in the holy Scriptures, and carries on the interest and design of Christ in the world, by turning mens hearts from the world to God, from sin to holiness. *2 Pet. 1. 21. Joh. 16. 13. Rom. 8. 13. Gal. 5. 22.*

*Q. For what reasons do you believe that the holy Scripture was wrote by men inspired by the Holy Ghost ?*

*A.* Because the Doctrines of it are so worthy of God, and have the confirmation of such miracles. *Q. Is*

*Q. Is the will of God perfectly revealed in Scripture?*

*Mat. 28.*

*20.*

*2 Tim. 3.*

*15, 16, 17.*

*Rev. 22. 18,*

*19.*

*A. God hath so perfectly revealed his will and our duty therein, that nothing ought to be required of us, either to be believed or practised, as necessary to salvation, which is not plainly contained in this his holy word.*

*Q. Are there not some Traditions as needful as the Scripture, and of equal value with it?*

*Mat. 15. 9.*

*A. We need no Traditions beside the Scripture, but the Tradition or delivery of Christian Religion, and the holy Scriptures, from one generation to another, ever since the time of Christ and his Apostles, gives us great assurance of their truth, and helps us to judge what Books belong to the Canon of Scripture, and what do not.*

*Q. How does the Holy Ghost carry on the work of Christ upon the souls of men?*

*1 Cor. 2. 12.*

*1 Cor. 6. 11.*

*Rom. 5. 5.*

*1 Cor. 12. 3.*

*A. By enlightening their minds to discern the vanity of the world and the evil of sin, and thereby enclining them to come to Christ, that through him they may be reconciled to God, and made happy in his love.*

*Q. How*

*Q. How does the Spirit work these effects upon the Soul?*

*A.* By opening our hearts to attend to the Word, wherein our duty with the motives to it is revealed, and by keeping the truths thereof upon our minds till they become effectual to our conversion; though the way of its working cannot be distinctly told.

*Q. Can a man be saved without the help of the Spirit?*

*A.* No, for if any man have not the Spirit of Christ he is none of his.

*Q. To what end is the Spirit so necessary?*

*A.* Both to implant grace in our hearts, and to confirm and encrease the same; to comfort and guide us, to strengthen us against temptations, and to help us in the performance of all duties.

*Q. To whom do we owe the praise of any good thing wrought in us or performed by us?*

*A.* To the Spirit of God, who works in us both to will and to do.

*Q. But were lies the fault, if men live all their days in sin, and are never converted*

*Hof.* 13. 9.

*Isa.* 5. 4.

*Joh.* 3. 19.

*Joh.* 5. 40.

*Acts* 7. 51.

*Mat.* 13.

12.

*Phil.* 2. 12.

*Prov.* 14.

20, 21.

*I Tim.* 4.

13, 15.

*Joh.* 5. 39.

*I Cor.* 13. 5.

*Eph.* 6. 18.

*Luk.* 11. 13.

*Jam.* 1. 5.

*Eph.* 4. 4.

15.

*Col.* 1. 18.

converted and brought home to God?

*A.* Wholly on themselves and not on God in the least.

*Q.* But how can that be? since his Spirit alone can sanctifie them, can they help it if they are not sanctified?

*A.* Yes, for by their sloth and wilfulness they grieve the good Spirit of God and hinder his workings; and by their not improving that grace they have already received, are themselves the cause why they receive no more.

*Q.* Is there then any thing to be done by us, in order to our own conversion and salvation?

*A.* Yes, for God commands us to work out our own salvation.

*Q.* What is it that we are to do?

*A.* We must hear and read the word of God, and consider of it; examine our hearts and keep continual watch over our ways, and earnestly beg of God his holy Spirit, to enable us to do what he requires of us.

*Q.* What do you mean when you say you believe the Holy Catholick Church?

*A.* I do hereby profess to believe, that Jesus Christ hath a Church upon earth,

earth, made up of all his true and living *1 Cor. 12.*  
members, which may be called that *12.*  
Body whereof he is the Head.

*Q. Is there not some one Person here  
on earth, appointed to be visible head o-  
ver this Universal Church, who is to be  
held Christs Vicar on Earth?*

*A.* We read of no such thing in *Isa. 49 23*  
Scripture, and therefore have no rea- *Rom. 13. 1.*  
son to believe it; but under Christ, *Act. 20 28.*  
Princes and Pastors are the Heads *Heb. 13. 17.*  
and Governors in their respective Do- *Eph. 2. 20,*  
minions and Churches. *21.*

*Q. Why is this Church called holy?*

*A.* Because the members thereof *Eph. 5. 26,*  
are separated from the rest of the *27.*  
world, dedicated to God, and enga- *1 Thess. 4.*  
ged to holiness in heart and life. *7.*

*Q. Who are they that belong to this Church?* *Rom. 6. 4.*  
*1 Pet. 1. 15.*

*A.* As to outward appearance, all *Mat. 28.*  
such as are baptized into the name of *19.*  
Christ, and do credibly profess their *Eph. 4. 4, 5.*  
belief of the Gospel and their resolu- *Act. 8. 37.*  
tion to obey it. *Rom. 10.*

*Q. Who are the true and living mem-  
bers of this Church?* *9, 10,*

**C**

*A.* Such



*Rom. 2. 29.* *A.* Such whose belief and life is agreeable to their profession.

*8. 14.* *Q.* Why is it called the Catholique or Universal Church?

*Rom. 2. 10,* *A.* To shew that it is not confin'd to any particular place or nation, as the Church of the *Jews* was, but is spread abroad over the face of the earth.

*Col. 3. 11.* *Q.* Is it proper then to give the name of Catholick onely to those who are of this or that particular Church or Sect?

*1 Cor. I. 13.* *A.* No, not at all, but very unreasonable.

*Q.* How is it then that some say, that the Church of Rome is the Catholique Church?

*A.* There is neither sense nor charity in it, since it is as much as to say, that one part (and a bad one too) is the whole, and that no man can be a true Christian, except he be of the Church of Rome.

*Q.* Are not all Christians in the world bound to be subject to the Church of Rome?

*1 Cor. I. 12.* *A.* No, not though it should be *The Cephas Reformed*, any more than they are here named bound



bound to be subject to the Church of *was St. Pe-  
England or Scotland*, which are but *ter (see Joh.  
parts of the Universal Church; And 1. 42.) who  
many good Christians there were in therefore  
the world, before there was a Church could not be  
at Rome*, and many have been since, *Head of the  
who perhaps never heard of any such whole  
place.*

*Church,*

*Q. Is it not all one then to be Papists much less  
and Catholicks?* *the Popes*

*A. Upon no account, since Papists his pretend-  
(how many soever they be) are but a ed Succes-  
particular Sect of Christians, as Ana- sors.  
baptists or Quakers are, and a Sect  
that hath done a world of mischief to  
the Church of God, by their dange-  
rous innovations, both in opinion and  
practice.*

*Q Who then is properly and truly a  
Catholick Christian?*

*A. He that heartily believes all Mar. 16.  
that Jesus Christ hath revealed, and 16.  
sincerely endeavours to do all that he Act. 10. 34,  
hath commanded, is the true Catho- 35.  
lick, of what Church or Nation soever Gal. 6. 15,  
he be. 16.*

*Q What is one of the best signs of Rom. 14.  
such a true Catholick?* *17, 18.*

C 2

A. To

*Joh. 13. 35.**Rom. 14.*

3, 4.

*A.* To have a great deal of charity for all his fellow Christians, though they are not in all things of the same opinion with himself.

*Q.* And does that sign agree to that Sect who absurdly call themselves Roman Catholicks?

*A.* Less than to any other Sect whatever, for they are bound by the definitions of Popes and Councils (which if they contradict, they cannot be Papists) to judg all men damn'd that are not of their Sect; thereby condemning many millions of Christians far better than themselves; which horrid uncharitableness, is enough to keep wise men from amongst them.

*Q.* Are the Churches which be reformed from Popish innovations parts of the Catholick Church of Christ?

*A.* Yes, and the best and soundest parts thereof, agreeing in all matters of substance, with the Church of Christ in all ages and nations of the world.

*Q.* How prove you that?

*A.* In that these reformed Churches (as particularly our Church of England) do profess to hold nothing

as

as necessary to salvation, which is not contained in the holy Scriptures; which same Scriptures are received and believ'd by all other Christian Churches, who do thereby approve of all that we hold as necessary.

*Q. But why did these reformed Churches at first depart from Communion with the Church of Rome?*

*A.* Because the Romish Church imposed such new fangled doctrines and practises, as were plainly contrary to the word of God; and therefore it was in those things to be departed from, by all those who would conform themselves to the ancient Church, as it was settled by Christ and his Apostles. *Rom. 16. 17, 18.*

*Q. What mean you by Communion of Saints?*

*A.* That Communion which Saints have with God, and Christ their Head, by partaking of his Holy Spirit; and with one another in their mutual likeness and love, and in their assembling together for the worship of God. *1 Joh. 1. 3. 1 Cor. 12. 13. Act. 2. 42. Heb. 10. 25.*

*Q. What mean you by saying you believe the Forgiveness of Sins?*

*A.* I hereby profess to believe, that they 9. *1 Joh. 1. 7.*

*Eph. 4. 32.* they who repent of their sins, trust in  
*1 Thess. 1. 10.* and obey the Lord Jesus, shall, for his  
 sake, find God so gracious to them, as  
 to free them from that condemnation  
 and punishment to which their sins  
 made them liable.

*Q. What mean you by Resurrection  
 of the Body?*

*1 Cor. 15.*

*51.*

*1 Thess. 4.*

*14, 15, 16.*

*Joh. 5. 28,*

*29.*

*A.* I hereby profess to believe, that  
 at the last day, God will raise up all  
 that were dead, and change those that  
 are then alive, and that they shall ap-  
 pear before the Judgment-Seat of  
 Christ.

*Q. What mean you by Life Everlast-  
 ing?*

*2 Tim. 1. 10,*

*Mat. 25. 46,*

*Rom. 2. 6,*

*7, 8, 9, 10.*

*A.* I do hereby profess my belief  
 of a future state after this life, where-  
 in the Righteous shall enjoy everlast-  
 ing happiness, and the wicked shall be  
 sentenced into everlasting torments.

*Q. But does it not seem very harsh to  
 think, that God should punish any the  
 worst of sinners with everlasting tor-  
 ments?*

*Dent. 30.*

*15, &c.*

*Joh. 3. 16,*

*17.*

*A.* No, not when we consider  
 what gracious terms were proposed to  
 them, for their obtaining of glory, and  
 esca-

escaping of this misery, and how they *Prov. 8. 36.*  
 themselves did wilfully refuse the of- *Joh. 5. 40.*  
 fers of grace, when they knew this *Act. 13. 46.*  
 misery would follow upon that refusal.

*Q. What then is safest for us all to do  
 in this case ?*

*A. So to believe and fear these ter- Mar. 9. 43,  
 rible threatnings of Christ, as to take 44, &c.  
 the only sure way to escape them, by Ezek. 18.  
 obeying his commands ; rather than 29, 30.  
 to quarrel with them, or presume they Jer. 5. 12,  
 will prove false. 13, 14.*

So much for the Articles of your  
 Belief.

*Q. Have you also a brief Summary  
 of the whole duty of man in  
 reference to his practice ?*

*A. Yes, the ten Commandments.*

*Q. Rehearse the first ?*

*A. I am the Lord thy God, which Exod. 20. 1,  
 brought thee out of the land Egypt, 2, 3, &c.  
 out of the house of bondage. Thou  
 shalt have no other Gods before me.*

*Q. What learn you from the First  
 Commandment and Preface set before  
 it ?*

*A. I hence learn, that we are bound*

to acknowledge that God, who is our Maker, Owner, and the Giver of all our Mercies, to be the only True and Living God, and to behave our selves toward him accordingly.

*Q How doth it befeem us Creatures to behave our selves toward this our God?*

*Mark 12.*

30.

*1 Tim 6. 17.*

*Heb. 12. 28.*

*Pfal. 86. 9.*

*Phil. 4. 4, 6.*

*Dent. 28.*

14, 15.

*Pfal. 119.*

127, 128.

*1 Cor. 10.*

10.

*1 Pet. 5. 6.*

*A.* We are bound to love him with our highest love, to put our whole confidence in him, to reverence, admire and rejoyce in him; to pray to him and praise him; to obey all his commands without grudging, and to submit to all his providences without murmuring or repining.

*Q Which is the second Commandment?*

*A.* Thou shalt not make to thy self any graven Image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thy self to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shewing mercy

mercy unto thousands of them that love me and keep my commandments.

*Q. What are we taught in the second Commandment ?*

*A.* The second Commandment teacheth us to worship God according to his own appointment, and to take special heed that we make not any image or picture of him; nor give religious worship to any Image, upon any pretence whatsoever.

*Q. What reason do you find given for the engaging our obedience to this Command?*

*A.* The reason here given is, that God is a jealous God, who therefore will not suffer himself to be dishonoured, by mens making and worshipping any thing as an Image of him, but will severely punish such idolaters and their posterity; whil'st the true lovers and worshippers of him shall be plentifully rewarded, even to many generations.

*Q. What other reason do you find given in the repetition of the Law? Deut. 4. 12, 15, 16, &c.*

*A.* We there find this farther added,



ded, that when God spake to the children of *Israel*, they only heard a voice, but saw no similitude, ( or bodily shape) and therefore it is unreasonable to make any image or resemblance of him.

*Q. How ought we then to conceive of God when we worship him?*

*Isa. 40. 18.* *A.* We ought not to conceive of him  
*Joh. 4. 24.* under any bodily shape, but as a spi-  
*1 Tim. 1. 17.* ritual Being, infinitely wise and pow-  
*Psal. 116. 5.* erful, holy, just and good; who fills  
*Jer. 23. 23,* both heaven and earth with his pre-  
*24.* sence, and in his essence is unsearchable.  
*Job. 11. 7.*

*Q. What is the third Commandment?*

*A.* Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

*Q. What are we taught in the third Commandment?*

*A.* The third Commandment enjoins us to have so great reverence for God, as not to take his name in vain.

*Q. Who are they that take Gods name in vain?*

*A.* Chiefly

*A.* Chiefly they who dare swear *Lev. 19. 12.* falsely by the name of God, and they *Prov. 30. 9.* also who in their passion or ordinary *Mat. 5. 33,* discourse, break forth into swearing. *34, 35, 36.*

*Q.* What Rule hath Christ given for our ordinary communication, that we may avoid swearing?

*A.* That we should barely affirm *Mat. 5. 37.* or deny a thing, using yes or no, or *Jam. 5. 12.* the like expressions, without oaths or imprecations.

*Q.* Is it enough to justify these common oaths, that some men will not (as is pretended) believe others, except they swear?

*A.* No, this is but a vain excuse, since sober and good men are easily believed on their bare word, and common swearers are seldom thought to make conscience even of what they swear.

*Q.* Is it not enough to justify these oaths, that what is sworn is truth?

*A.* No, for an oath must be taken *Heb. 6. 16.* only when we are lawfully called thereto, in some weighty case which cannot otherwise be well determined.

*Q.* Who

*Q. Who else may be said to take the name of God in vain ?*

*A.* They who are careless and irreverent in the worship of God, and they who upon every light occasion cry out, *oh God* or *oh Lord*, when they have no sense nor thought of that glorious Majesty, whose sacred name they rashly mention.

*Q. What reason is urged to keep us from this sin ?*

*A.* The consideration of that vengeance, which sooner or later, God will certainly execute upon those who are guilty of this profaneness and contempt of his Majesty.

*Q. What is the fourth Commandment ?*

*A.* Remember the Sabbath day to keep it holy ; six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy Son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates ; for in six days the Lord made heaven and earth,

earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

*Q. What are you taught in the fourth Commandment?*

*A.* The fourth Commandment teacheth us that it is our duty to set apart one day in seven, for the solemn worship and service of God.

*Q. What reason is here mentioned for the enforcing this command?*

*A.* Gods allowance of six dayes in the week for our worldly employments, and his own example in resting on the seventh, when he had made the world in six days before.

*Q. Which day in the seven did the Jews keep their Sabbath?*

*A.* They kept the seventh day, which we now call *Saturday*.

*Q. Why do we Christians keep the first day of the week?*

*A.* In remembrance of our redemption wrought by the Lord Jesus, especially of his Resurrection, which was upon the first day of the week. *Mar. 16. 9.*

*Q. What*

*Q. What warrant have we for so doing?*

*Joh. 20. 19, 26.*

*Act. 2. 1.*

*I Cor. 16. 2.*

*Rev. 1. 10.*

*I Cor. 11.*

*16.*

*Heb. 13. 17.*

*A.* The example of the Apostles and Primitive Christians recorded in Scripture, where this day is styled the Lords day; the practice of the Church of God in all ages since; as also the custom of our own Church, and the commands of our Rulers both in Church and State.

*Q. How ought we to spend the Lords day?*

*A.* In the Worship and Service of God, both publick and private; especially in meditating on and praising him for his Works of Creation and Redemption.

*Q. Are there no Works lawful on this day?*

*Luk. 13.*

*15, 16.*

*A.* Yes, Works of necessity and mercy, whether to man or beast, but we ought to abstain from such employments and recreations, as either prevent the duties of this day, or else hinder our due profiting by them.

*Q. What is to be done in private, that we may best profit by the publick service of this day?*

*A. We*

*A.* We ought by prayer and serious consideration to prepare our selves before-hand for the publick worship of God; and when we come home to meditate on what we have heard; and Masters of Families ought to pray with and instruct those that are under their charge.

*Q.* Who are they then that do not remember this day to keep it holy, but profane it?

*A.* They, who without any necessity, take journeys, or follow their imployments on this day, or else spend the same in idleness and pleasure; neglecting the service of God in publick, or in their Family; accounting it a burden to spend a day in works of Piety and Devotion.

*Thus much of the Commandments of the First Table, which enjoyn the duties we owe more immediately to God. Now follow those of the Second Table, which respect our duty to man.*

*Q.* What is the Fifth Commandment?

*A.* Honour thy Father and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee.

*Q.* What

*Q. What are we taught in the fifth Commandment ?*

*Mar. 7. 10, 11, 12, 13.* *A.* The fifth Commandment teacheth us to honour our Parents, obeying all their lawful commands, succouring and maintaining them, if they stand in need of our help.

*Q. Are there none beside our natural Parents to whom we owe obedience ?*

*Rom. 13. 1. Heb. 13. 17. Col. 3. 22. Rom. 13. 7.* *A.* Yes, we are also bound to reverence and obey all those, who, by their grace and power, may well be called our Parents, to wit, the Civil Magistrate and our Spiritual Pastors, and Teachers. Servants must be subject to their Masters, shew all diligence and faithfulness, and we must give due honor and respect to all those who are in any regard our Superiours.

*Q. What promise is made to those who keep this Commandment ?*

*A.* A promise of long life and prosperity, so far as God shall see it for their good.

*Q. What reason may be given why this promise was made peculiarly to the keeping of this Command ?*

*A.* Because Obedience and Subjection



tion, both in families and kingdoms, *Mat. 5. 9.* ordinarily produce that peace and quietness, which tends very much to our happiness even in this world.

*Q. what is the sixth Commandment?*

*A. Thou shalt not kill.*

*Q. What is forbidden in this Commandment?*

*A. The murdering of our selves, or any other person.*

*Q. Is it sufficient, if we abstain only from murder?*

*A. No, but we moreover ought to* *Mat. 5. 22.* abstain from all rash anger, inward *Eph. 4. 31.* malice and revenge, from railing and *Gal. 5. 20.* provoking language, from quarrelling *Col. 4. 12,* and fighting. *13.*

*Q. But what if others shall injure us in word or deed, may we not return the like to them?*

*A. No, but we must bless them* *1 Pet. 3. 9.* who curse us, do good to them that *Mat. 5. 44.* hate us, forgive and love our very enemies, that so we may overcome evil *Rom. 12. 19, 20, 21.* with good.

*Q. Is there then no way of seeking our own right when we are injured and abused?*

D

*A. Yes,*

1. Cor. 6. 5, 5. *A.* Yes, by just and lawful means we may seek our right, but without any malice or revenge in our hearts.

*Q.* Is there any case wherein the taking away of a mans life may be allowed?

Rom. 13. 4. *A.* Yes, in execution of publick justice upon malefactours; in a lawful war, or when we are constrained to it in the just defence of our own lives.

*Q.* Who may be said to break this Command by taking away their own lives?

*A.* Not only they who lay violent hands on themselves, but all those who by immoderate eating and drinking, or any such wicked and wilful course, destroy their health, and so shorten their days.

*Q.* What is the seventh Commandment?

*A.* Thou shalt not commit adultery.

*Q.* What is forbidden in the seventh Commandment?

*A.* The seventh Commandment forbiddeth adultery and fornication, with all the occasions and beginnings of these sins.

*2. From*

*Q. From what particularly ought we to abstain in obedience to this Commandment?*

*A. We ought carefully to abstain* *Mat. 5. 28.* from all immodest looks, unchast *Eph. 5. 4.* thoughts and discourses; from wanton *1. Tim. 2. 9.* songs, books and pictures; from lascivious dalliance, light carriage and attire, from idleness and intemperance, the usual occasions of farther wickedness.

*Q. What is the eighth Commandment?*

*A. Thou shalt not steal.*

*Q. What is forbidden in the eighth Commandment?*

*A. The eighth Commandment forbiddeth, our doing any thing unjustly* *1 Cor. 6. 8, 9, 10.* to the lessening of our neighbours estate, whether by stealing from him, *Rom. 13. 8.* or by cozenage and cheating in our bargains; by wilful neglect to pay our debts; or by oppression and extortion.

*Q. Is this all that is required of us, not to rob others of their wealth?*

*A. No, But we must moreover be ready to lend or give to those that need,* *Ma. 5. 42.* according to our ability, *Gal. 6. 10.*

*Q. What especially is to be done by us that we may avoid the breach of this Commandment?*

*A. We ought diligently to follow*  
*Epb. 4. 28. Tit. 3. 14. 2 Theff. 3. 10, 11, 12.* our several honest callings and employments; and to live in such a sober and thrifty manner, suitable to our estates and conditions, that we may be able to pay our debts, and relieve the poor, and so shall not be put upon stealing, gaming, cheating, or any wicked course for our livelihood.

*Q. What is the ninth Commandment?*

*A. Thou shalt not bear false witness against thy neighbour.*

*Q. What are especially enjoined in this ninth Commandment?*

*A. That when in any case we are called to be witnesses, we speak nothing but the truth.*

*Q. What farther ought we to abstain from?*

*A. We ought to abstain from raising, receiving, or spreading false, reports of our neighbour, and from doing any thing to lessen his just esteem; from rash and uncharitable censures; from*  
*Rom. 1. 29, 30. Tit. 3. 2. Jam. 4. 11. Mat. 7. 1.*

from tale-bearing and tatling of other mens matters; and from all lying in our communication one with another. *Lev. 19. 16. 1. Tim. 5. 13.*

*Q. What is the tenth commandment? Col. 3. 9.*

*A.* Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his asse, nor any thing that is thy neighbours.

*Q. What are we enjoined in this Commandment?*

*A.* The tenth Commandment enjoyneth us to be so thoroughly well content with our own condition, that we should not envy or repine at any thing our neighbour enjoys, nor covetously desire it from him. *Heb. 13. 5. Gal. 5. 21. 26. Jam. 5. 9.*

*Q. What are those general rules in the Gospel which include the whole of our duty to one another?*

*A.* That we should love our neighbour as our selves, and deal with all others, as we our selves desire to be dealt with, were we in their case. *Rom. 13. 9. Mat. 7. 12.*

*Q. Give me some particular instances of this last Rule.*

*A.* Masters ought to deal with their

their Servants, as they themselves, were they servants, would in reason desire to be dealt with ; we must not give that ill language to others, nor raise or entertain such stories of them , as we our selves cannot bear, when we are so us'd ; The Seller must deal as honestly and justly, as he desires to be dealt with, when he comes to buy, &c.

*Q. Can you by your own power perform these duties required of you ?*

2. Cor. 3. 5. *A.* No, but we need the assistance  
 1. m. 1. 5. of Gods grace, which we are to seek for by prayer.

*Q. To whom ought our prayers to be made ?*

Psal. 65. 2. *A.* To God only, in the name of  
 Col. 3. 17. *Iesus Christ.*

*Q. May we not then pray to Angels and Saints ?*

Col. 2. 18. *A.* No, for we have no warrant for it from Scripture, ( which , in so weighty a matter of religion, is necessary ) but very much against it.

*Q. Name to me some one Text of Scripture, where we are commanded to worship God only.*

*A. Mat. 4. 10. Thou shalt worship*  
 ship

ship the Lord thy God, and him only shalt thou serve.

*Q. Where are we expressly forbidden the worship of Angels?*

*A. In Rev. 22. 9. when St. John being about to worship the Angel, he said to him, see thou do it not, for I am thy fellow-servant, worship God.*

*Q. But may we not pray to Saints and Angels, as our Mediatours, that they would pray to God for us; as when we put up a petition to the King, we make use of some Courtier to present it for us?*

*A. No, for there is no likeness in Psal. 34. 15. the case, God himself being most gracious and always near to us; and moreover it tends to the great dishonour of the Lord Jesus, who is our only Mediatour, by whom we are to offer up our prayers to God.*

*Q. Name me some own Text to prove that Christ is our onely Mediatour.*

*A. 1 Tim. 2. 5. There is one God, and one Mediatour betwixt God and Men, the Man Christ Jesus.*

*Q. What farther reason can you alledge against graying to Saints and Angels?*

D 4

*A. It*



*Job. 14. 21.* *A.* It is in vain to pray to them, be-  
*Isa. 63. 16.* cause we have no reason to believe that  
*Jer. 23, 24.* they can hear the prayers that are  
 made to them from several parts of the  
 world; it being proper to God only  
 to be in all places at once.

*Q.* Is it lawful before-hand to know  
 the words we intend to use in prayer, that  
 is, to use a form of our own or others ma-  
 king?

*A.* Yes, it is lawful, since it is no  
 where forbidden in Scripture, and the  
 directions there given concerning pray-  
 er may be practised either with or  
 without a form.

*Jude 20.* *Q.* But we are taught in Scripture to  
*Eph. 6. 18.* pray with or in the Spirit; and does not that  
 forbid the use of a Form?

*A.* No, not at all, since we may  
 pray with the Spirit, even then when  
 we use a Form.

*Q.* When therefore may a man be  
 said to pray with the Spirit?

*A.* When in his prayers he is hearty  
 and serious, his soul being filled with  
 those holy desires and affections.  
 which are wrought in him by the Spi-  
 rit of God.

*Q. Is*

*Q. Is there in the Gospel any Form given us for our direction in prayer?*

*A. Yes, that which Christ taught his Disciples, and therefore called the Lords prayer.*

*Q. Let me hear you repeat it?*

*A. Our Father which art in heaven, Mat. 6. 9, Hallowed be thy name, Thy kingdom &c, come, Thy will be done in earth as it is in heaven, Give us this day our daily bread, and forgive us our trespasses, as we forgive those that trespass against us, and Lead us not into temptation, but deliver us from evil, for thine is the Kingdom, the power, and the glory, for ever and ever. Amen.*

*Q. Into what parts may this prayer fitly be divided?*

*A. The Preface, six Petitions, and the Conclusion.*

*Q. What learn you from the Preface, Our Father which art in heaven?*

*A. That in all our addresses to God we ought to come before him with humility and reverence, and yet with a firm confidence in his fatherly mercy and goodness.*

*Q. What do you pray for in the first Petition,*

*Petition*; Hallowed be thy Name?

*A.* That God may be known, honoured, and worshipped aright, both by us, and the whole world.

*Q.* What do you pray for in the second *Petition*, Thy Kingdom come?

*A.* That God may rule in the hearts and lives of men by his Spirit and Laws; that the Church may be enlarged by the conversion of Heathens and Infidels; and that the coming of Christ in glory may be hastened.

*Q.* What do you pray for in the third *Petition*, which is, Thy Will be done in earth as it is in heaven?

*A.* We herein pray that God would so conform all our hearts to his will, that we may (in our measure) serve and honour him as faithfully, cheerfully, and unweariedly, as the blessed Spirits in heaven do.

*Q.* What pray you for in the fourth, Give us this day our daily bread?

*A.* We herein pray that God would of his mercy afford to our Bodies such a measure of things needful and convenient, as our daily necessities call for.

*Q.* What pray you for in the fifth *Petition*,

*tion*, Forgive us our trespasses; as we forgive them that trespass against us?

*A.* We herein pray that God would be merciful unto us, and not inflict on us those punishments which we for our sins have deserved.

*Q.* What means that expression, as we forgive them that trespass against us?

*A.* We hereby profess both that it is our duty and our practice, to forgive such as trespass against us; and are thence encouraged to hope for mercy from God, this forgiveness of others being one condition of his forgiving us. *Mat. 6. 14, 15.*

*Q.* When may we be said to forgive him that trespassed against us?

*A.* When we bear no more grudge nor ill will to him than to any other; nor would revenge our selves by doing him any injury, if it lay in our power; nor do rejoyce in any hurt that does befall him: but are ready to do him good, if he stand in need of our help.

*Q.* What then is their case, who, though they know this rule in the Gospel, and

and daily say this prayer ; yet will not forgive men their trespasses?

*A.* They are guilty of lying to God in their prayers, and do moreover, in effect, desire God not to forgive their sins, but to punish them with everlasting damnation.

*Q.* What is the best motive to the performance of this so needful and difficult duty of forgiving Offenders?

*Mat.* 18.

32, 33, 34.  
35.

*A.* Gods readiness to pardon us, who have yet done infinitely more against him, than any of our fellow-creatures can possibly do against us; the serious consideration whereof, will be apt to make us such towards others, as we desire God should be towards us.

*Q.* What do we pray for in the sixth Petition, Lead us not into temptation, but deliver us from evil?

*A.* We herein pray, that God would not leave us to our selves, to run into temptation and sin, but that he would make us ever so watchful and diligent, that we may either avoid the occasions of sin, or through the help of his grace, may overcome the temptations we meet with.

*Q* To

*Q. To what use serve those words in the conclusion, For thine is the kingdom, the power, and the glory, for ever and ever?*

*A. These words serve as our encouragement, to ask all these things from God, to whom alone belongs all power and dominion; and they direct us to render all praise and glory to his eternal and ever-blessed Majesty.*

*Q. Wherefore do we say Amen, at the end of this and other prayers?*

*A. This word Amen (which signifies as much as verily, or so be it) is used to express the earnest desire and great hopes we have, that our prayers will be heard and answered.*

SOME

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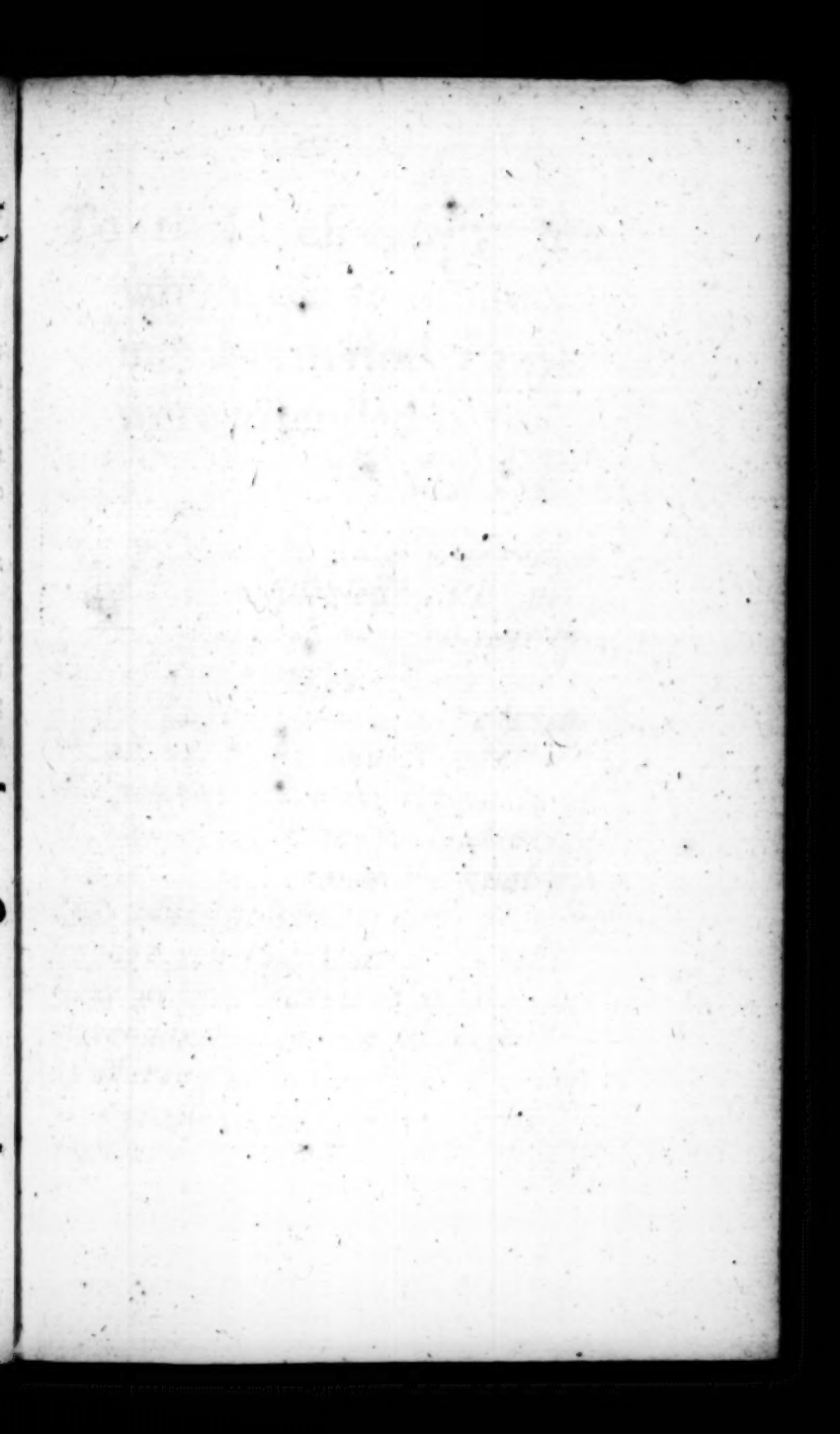
SOME  
FORMS  
OF  
PRAYER

For those who have no  
better Helps at hand.

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a

To those especially for  
whose use the follow-  
ing Forms of Prayer  
were intended.

Beloved friends,

**Y**OU might with some reason  
be displeased with me ,  
should I question your be-  
lief of the being of a God, and of  
your relation to him , as he is your  
Creator , Ruler and Benefactor :  
but you can have no reason to be  
displeased with me for exhorting  
you to the performance of that du-  
ty, which this belief doth strongly  
engage you to , that is , to testifie  
your acknowledgment of God and  
dependance upon him, by your dai-  
ly offering up a sacrifice of prayer  
and praise to his Divine Majesty.

E

For

For if you dare live at such a distance from God, as not to come before him, and worship him, its much to be feared, you do not heartily believe that he is, or that he is a Rewarder of them that diligently seek him. And this while, alas! how little do you differ from Heathens, though you may carry the name of Christians? And if wrath shall be poured out on the Heathen Kingdoms and families, that know not God, nor call upon his name, (Jer. 10. 25.) do you think it shall fare any better with the Families of those who are called Christians, if, whilst they profess to know God, they do not worship and glorifie him as God? Nay rather shall they not have a greater condemnation?

But I need not, I hope, stand arguing with you, to shew either the necessity, the reasonableness, or benefit

benefit of this duty of prayer in general, or of praying with your families. If there should be any so perverse and quarrelsome, as to call for arguments; instead thereof, to such let me onely say, If indeed you think, that neither you nor yours are any way related to God, nor owe him any service, you may at your pleasure (and also at your peril) forbear to render him any. If you think you stand in no need of daily protection, or of any mercy either for soul or body, or think that God cannot supply you therewith, then chuse whether you will pray to him or no. And if you are not every day beholden to God for some good thing or other, then you may neglect to give him thanks for his goodness. And if on a Sick-bed, or at a dying hour, you think there will be no need of prayer, you may then omit it

*in the time of life and health.*

*But for all those, who would not be thought guilty of such Atheism, and prophaneness, I would beseech them to make conscience of this duty.*

*To this end let me advise you, every day, Morning, and Evening, to take the most convenient time, when your whole Family can come together, and then to joyn all in humble, solemn prayer and praise to that great and glorious God, who is the maker and preserver of us all. And for your more orderly performance of this duty, if you have no better helps at hand, you may, if you see good, make use of the Forms ensuing, compos'd for that purpose.*

*Here fall not, I beseech you, to devising of excuses to shift off this work, any more than you would do, if you and your Family*

mily were invited to a Feast, or to share in some great Dole.

For, shame pretend not you are so poor, or so hard wrought, that you cannot spare time for this service of God, as if this was onely for rich men, who have nothing else to do. I know, indeed, there is more required of them than of you that are poorer: but yet you have souls to save as well as they; and therefore, if you have any love for yourselves, you will be as willing to take what pains you can to save them. You would not leave it to rich men only, to eat, and drink, and sleep; nor should you any more leave it to them onely, to pray to God, and to read and hear his Word: since these works of religion are for your own interest, even for the health and happiness of your souls, as those common actions are for the preserving of your bodily life.



Moreover I am fully perswaded, that if you cast up your accounts right, you shall never find your selves one penny the poorer at the years end, for having spent every day one quarter or half an hour, in prayer to God, in reading and meditating on his holy Word, or in any other such good employment. And yet more for your encouragement, I dare assure you, that at your lives end, you shall never repent of the time thus spent, no not though it had been twice as much, if in all other parts of religion you shall have been equally careful.

Much more might be said; but I shall only add, to you that cry out; how little time you have, and therefore grudge to allow any of it for holy duties, I very much suspect, that you can every day spend much more than these would take up, in idleness

idleness and vanity, nay perhaps in the Alehouse, to the great hurt of body, soul, and estate. Bethink you then soberly, when all your time comes to be reckoned for, which way of spending it will be most to your comfort, and now do accordingly. Or if you say you have no time to throw away thus idly, yet what a great matter would it be, to rise one quarter of an hour sooner than usual, and to spend that time in prayer? you could do more than this for your own pleasure, or for a small profit; and shall not the love of God and your duty to him, prevail as much with you?

Nor yet think it will be enough for your excuse, to pretend, that your employment is of that nature, that your Family cannot come together for Prayer, especially not in the Morning ( which is like to

be the plea of the Husbandman rather than the Tradesman.) This I say, will not excuse your neglect, since I question not, but that by appointing your time of prayer a little earlier, or by a prudent contrivance of your affairs, you may ordinarily avoid this difficulty.

This I speak, upon good grounds, since there are many, whose business in the world is as great as yours, and their callings the very same, who can yet well enough keep up Family prayer, without any such inconvenience as you would pretend. And what, pray, should hinder, but you may do the same, if you have but the same love to God and zeal for his worship that they have.

But however, when some of the Family are necessarily absent, let as many come together as can, and lay a charge upon your children or servants,

servants, when at any time they cannot joyn with you in the Family, that they be sure to take some time to pray to God by themselves in private; for which purpose I have added some shorter Forms for those of the younger sort.

And indeed I would advise all, beside their performance of Family-duties, to set apart some little time (once in a day at least) for their more secret prayer to God, which seems plainly enjoined by our Saviour himself, Mat. 6. 6. When thou prayest, enter into thy Closet; and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. Nor can I well see, how that man is ever like to hold on in a religious course of life, who is not wont thus privately to betake himself to God, there

there to make his particular confessions, petitions, and returns of praise, and to ease himself of what ever burden lies on his mind, which before others he cannot so freely do. And in these private prayers, there is not commonly so much need of a Form: all our work now being to express the desires of our own souls to God onely, even to such a God as looks at the sincerity of the heart, and not at the nimbleness or eloquence of our tongues. Nor indeed is it likely any Form should fully reach to every mans particular case. But your best help will be, to get well acquainted with the state of your own souls; to know well your sins, your temptations, your necessities and dangers; and to get deeply affected with the sense of your spiritual and eternal concerns: and then do but with uprightness and humility represent the

the very inward sense of your souls to God, in the name of his Son Jesus, and you shall never fail of acceptance, through any weakness of expression: Yea, remember, it is this inward sincerity of heart that must at all times accompany your prayers, if ever you hope for acceptance.

And therefore, before I conclude, let me make it my earnest request to you, that you take special heed to the frame of your hearts, when ever you come before God in prayer, as in all other holy duties you ought. Think it not enough to speak a few good words upon your knees, evening and morning, with a seeming reverence, whilst in the mean time, your hearts are never moved or affected with what you are doing. This is such a lip-service as neither will be acceptable to God, nor will do any good to  
your

your selves. Leave it to poor ignorant and deluded Papists, to number their prayers by their beads; and to think they have served God very well, when they have patter'd over so many Creeds, Pater-nosters and Ave Maries; a devotion which a Parrot might go near to learn, and sufficiently shews that Ignorance is the Mother of it. But you who, through the mercy of God, do live in a Church, where you have been better taught, do you shew forth the fruit of your teaching and knowledge; and that, by offering up to God those services which be seem reasonable creatures: and which are suited to the nature of him whom you serve, who is a spirit, and will be worshipped in spirit and truth; who is a living God, and will not be put off with a dead carcase, with the bare moving of lips,



lips, the noise of words, or posture of the body; but will have all the powers and faculties of our souls employed in the duties we perform to him. This is part of that reasonable service, which he now especially requires from us, instead of the sacrifice of beasts, and the burden of lifeless ceremonies, which were used in the Jewish Church before Christs coming, Rom. 12. 1.

See, then, I beseech you, that your very hearts and souls go along with your tongues in prayer, and let your affections be suited to the several parts thereof. This is the true praying in the Spirit, whether with or without a Form. Let your confession of sin be attended with a deep sorrow and humiliation for it, with a bitter hatred of, and strong resolutions against it. Think what a frame you shall be in, and what earnestness you should use, if  
begging

begging for your life of a Prince or Judge; and labour to be like affected, whilst you are begging from God forgiveness of sins and eternal life. Whilst you are blessing God for his goodness, let your hearts be drawn forth to the exercise of holy love and delight in him. Inwardly thirst after that grace you pray for, resolving with diligence to labour for it, &c.

And by what I have now said, you may plainly perceive, that the sincerity of your hearts in prayer is to be known, not so much by your present fervour and affection, as by your behaviour afterward, and by the constant tenour of your lives. He, and he onely is the true worshipper of God., and prays to him aright; who, by his daily actions and endeavours, doth manifest the same inward settled apprehensions and desires, which his words  
 express

express whilest he is praying.

For Instance, you beg of God, to take off your hearts from the world, and all things here below, and to increase in you a love to himself, and to his Son Jesus, and to the glory which is above. Now to manifest that you are sincere in this request, you must do your part toward the obtaining of what you beg; that is, you must set your selves to the serious consideration of the vanity, the shortness and emptiness of present things; you must consider the nature of your own souls, and the all-sufficiency of God; you must reflect upon the goodness he hath already shewn, the love of Christ in dying for us, and the great and precious promises of the Gospel: and by this means you shall find the Spirit of God working in you those graces which you pray for. So when you pray a-  
against

gainst this or that sin ; to which you are most inclined, and in danger of , you must bosh use particular considerations against it , and must keep out of the temptations , avoid the place and company where you are like to be drawn to it , &c. Otherwise what do you but solemnly mock God ? As if one man should come to another , and with a great deal of adoe beg his help in any labour , and then run away and never set's own band to't. Or as if a man should pray to have his house kept from burning, and then strait way go and put fire to it. In prayers for temporal mercies you do not do thus : for beside praying for your daily bread , you take pains to get it , in your several trades and employments. And do you think you are not bound to do as much for your souls as for your bodies ? Or have you pro-  
 mises

mises of grace , any more than  
of daily bread , without endeavouring  
for it in the way God hath  
set you ? Nay , rather ; whereas  
you are oft restrained from too  
much care about the world , you are  
again and again enjoyned to labour  
for the meat which endures  
to everlasting life ; Joh. 6. 27.

For the Lords sake , then beware  
of cheating your souls with  
that common mistake , which is  
the ruin of thousands , both of  
this party and that , whilst they  
foolishly imagine , that their much  
praying and hearing will serve  
turn for their salvation , instead  
of an holy heart and life ; and so  
they are but devout in the Church  
or Closet , it matters not what liberty  
they take in the Market , in  
the Shop , or at the Ale-house ; and  
when they have but said a good  
prayer in the morning , they may

F

do .

do what they list all the day after,  
or at least, they can make all whole  
by praying devoutly at night.

How grossly do such men abuse  
themselves and their services, who  
would by these excuse themselves  
from holiness, when as one great rea-  
son of them is to help and streng-  
then us for strict and holy living.

And therefore have I endeavou-  
red so to contrive the ensuing  
Forms, that they who use them  
might thereby even find themselves  
instructed and engaged to be holy  
in all manner of Conversation.  
For which there seems sufficient  
warrant in our Blessed Saviours  
own example, in that most absc-  
lute Form which he hath given us,  
whilst, with the petition for that  
great and comprehensive mercy of  
the Gospel, Forgiveness of sins,  
he hath interwoven an engagement  
to that great duty ( which will  
prove

*prove us to be Christians indeed)*  
the forgiving of all those who  
have trespass against us.

*Let this then be firmly believed,  
and deeply fixt in your minds; that  
as you would be loth to take up  
with a parcel of good words from  
your servants every day, instead  
of the work you set them; so no  
more will God be put off with  
Prayers, Sermons, or any thing,  
instead of a sincere and hearty  
endeavour to render a constant,  
universal obedience to his pure  
and righteous commands. Christ  
himself hath plainly enough told  
us, what's like to become of all  
those, who only cry Lord, Lord,  
and yet do not obey the will of God,  
Mat. 7. 21. We must wash our  
hands in innocency, and so com-  
pass Gods Altar, if we would have  
our offerings accepted of him,  
Psalm. 26. 6.*

F 2

And



*And beside our endeavours to glorifie God by offering up of praise, we must order our conversation aright, if ever we would see the salvation of God; Psal. 50. 23. Of almost all men I know, I pray God deliver my soul from the state of those, who can pray devoutly, (be it with Book or without) and yet go on in sin securely.*

*But 'tis time for me to conclude, though I have much ado to confine my self on so needful a Subject. To shut up all then, whoever thou art that readeſt this, Let thy soul (to use the Psalmists phrase; Psal. 63. 8.) follow hard after God, in earnest prayer, both in the Church, thy Closet, and thy Family; and beside this, do thou follow after peace and holiness ( Heb. 12. 14. ) in thy life and conversation; so shalt*

( 69 )

*shalt thou certainly see and enjoy  
God in that glory, where prayers  
shall be turned into everlasting  
praises. Amen.*

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*F 3*

*MORN.*

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# MORNING PRAYER

*for a Family.*

**M**Ost Holy and ever-blessed Majesty, Thou renewest thy mercies upon us every Morning; and every Morning we desire to renew our Thanksgivings. And here we are now come before thee, humbly to offer up thanks and praise for our safety and refreshment this last night, to thee the God of love, who givest us daily cause to admire thy bounty, and to speak good of thy name. We acknowledge thee, oh God, to be our Maker and Preserver; thou didst at first give us life and reason; and from thee it is we have received all the comforts of life, from the very day of our birth to this present morning. Through thy goodness it is we have enjoyed any measure of health and strength, and have been furnisht with things needful and convenient for this present state. Thy good hand of providence hath still been over us, either in keeping us out of dangers and troubles, or else in supporting

porting and helping us under them, or in delivering us out of the same. For these and all other thy mercies, at any time bestowed on us or ours, or any of the Sons of men, we desire to render humble and hearty praise to thy divine Majesty. Yea, blessed, and for ever praised be thy name, oh God, that thou hast not only shewn much mercy to our bodies, but hast also made abundant provision for the everlasting welfare and happiness of our precious souls. Most fully hast thou declared to the world, both in thy Word and by thy Works, that thou hast no delight in the death of sinners, but hadst rather that they would turn and live: For even then when we were fallen from thee, and from that blessed estate wherein our first Parents were created, and so stood liable to thy wrath and to everlasting damnation; then wast thou pleased to take pity on us, when none else in heaven or earth did pity or could relieve us: Even then didst thou give thine own Son *Jesus Christ* from heaven to be our Saviour and Redeemer, to teach us thy will, to give us

thy Spirit, and to die for our sins, that as many as believe on him and obey him, should not perish, but have everlasting life. Oh, what manner of love is this, which thou the Father hast shewn, and which thy Son *Jesus* hath shewn to us worthless creatures, to us vile sinners! The sense of our own unworthiness may justly increase our admiration of thy kindness: and when we consider all this thy goodness, great cause we have to humble our souls before thee, in the remembrance of our own sinful and most unsuitable carriage toward thee the God of love. We did indeed bring along into the world with us sinful natures and inclinations; for in sin we were conceived, and brought forth in iniquity. And alas! how many sins have we committed since we came to the use of our Reason! Though thou hast always been doing us good, yet, like foolish and unthankful wretches we have returned evil for good. We have been far from loving thee and trusting in thee, as beseems thy creatures: but rather have we wasted our love upon the vain and fading

ding enjoyments of this present world; In them have we delighted, and in them have we placed our confidence. Though we have called thee our Maker and owner, yet have we not quietly and patiently submitted to thy will, as we are therefore bound, because we are thy own : But very ready we have been, both to murmur and repine at thy providences, when they have gone cross to our carnal desires; and to find fault with thy laws, as if they weretoo strict and severe, because they are contrary to our foolish sensual inclinations. Oftentimes have we neglected the duties of thy worship, mis-spent and profained thy Holy day, and have look'd on Prayers, Sermons and Sacraments, as burthensome and needless things. And very trifling and careless have we been in those duties we have performed; not duly considering what an holy and glorious God thou art, with whom we have to do. Thou indeed hast commanded us to love our neighbours as our selves; but we, through the sinful and excessive love of our selves and our own concern-

concerments, have been very much wanting in the duties of justice and charity to others. Much of our precious time we have wasted in idleness and vanity, in unprofitable and sinful company; and too frequently we have abused thy good creatures, for the satisfaction of our own base lusts. Often have we given way to our own unruly passions and sinful inclinations, breaking thy laws, and grieving thy Spirit, meerly for the tasting those pleasures of sin that are but for a season. And these deeds of darkness these sins of ours, we have committed in the open light of thy Gospel, contrary to the plain commands of thy Word, which we have often read and heard; yea contrary to the motions of thy Spirit, and the checks of our own consciences, which we have felt within us. Most justly therefore mightest thou pour out the hottest of thy fury upon us, as having been of those disobedient servants, who have known thy will, and yet have not done the same. Nor can we expect any other than to be made infinitely and eternally miserable



miserable, if thou should'st deal with us after our deservings. But there is yet, through thy grace, a door of hope open for us; thou thy self hast provided a refuge, to which poor sinners, in this life-time, may fly for safety and comfort. For thou, oh most merciful Father, hast promised, that thou wilt, For thy Son *Jesus* sake, have mercy on all those, who are truly grieved for their sins, humbly confessing and speedily forsaking the same. Now we must needs acknowledg those thy conditions of mercy are exceeding equal and gracious; and most just it is we should perish for ever, if we refuse the same. For we cannot, oh God, in reason expect, that our sins should be pardoned, if we wilfully continue in them; Nor can we ever hope that *Christ* should be our Saviour, if we do not own and obey him as our Lord; Nor can we look for the joys of heaven, whilst we walk in those ways of wickedness, which lead to Hell and Damnation. Oh wilt thou then make us sincerely willing to do what we our selves own to be so just and reasonable:

nable: that we may not dare in an hardned and impenitent manner, to go in those ungodly courses, which we are convinced are so dangerous and mischievous. Let not our own vile lusts, nor the temptations of Satan, our malicious enemy, prevail with us to reject our blessed Saviour, and that eternal life which he purchast by his death, and now offers to us in the Gospel. How shall we then escape if we neglect so great salvation? Or what shall we plead for our selves, at the last great day, if we that are called *Christians*, should be found despisers of Christ? How justly may he then destroy us, not only as enemies, but as Mockers; and may give us our portion in the hottest place of the burning Lake, with hypocrites and unbelievers: Wherefore we do now most humbly and earnestly beseech thee, oh thou Father of mercies, and God of all grace, give us not up to such a reprobate mind and seared conscience; but together with enlightned minds, give us such soft and tender hearts, that we may look back on the sins we have committed,

mitted, with shame and sorrow; and may cast away from us even our most pleasant sins, with bitter loathing and harred, never more to be reconciled to them. And for thy Son *Iesus* sake, be thou merciful to us, own us as thy Redeemed ones, and make us partakers of those great mercies and blessings, which he hath purchast for all his faithful servants. For his sake alone we beg from thee the forgiveness of our sins, a freedom from thy wrath, and from everlasting damnation. And we do also beseech thee, by him to deliver us from the evil of this present world, even from the snares of the Devil, and from the power of our own corruptions, that sin may reign in our mortal bodies, so that we should yield obedience thereunto. Oh cleanse thou us from all secret sins, and let not presumptuous sins have dominion over us: But let thy holy Spirit ever rule in our hearts, and so guide us in all our thoughts, words and actions, that we may ever render a sincere and chearful obedience to all thy commands, Fill us with such a sense of  
thine

thine infinite goodness, that we may  
 love thee our God with all our heart  
 and soul. And help us to shew this our  
 love to thee, by our unfeigned love to  
 thy people, and to all men. And make  
 us still careful to deal with others so  
 justly and charitably as we our selves  
 desire to be dealt with. Keep us ever  
 depending upon thy grace for strength  
 and assistance, without which we can  
 do nothing. Oh do not thou leave us  
 to our selves; for then we perish. For-  
 sake us not, oh God, at any time  
 through our whole lives; nor suffer us  
 to depart from thee: but keep us ever  
 stedfast and unwearied in well doing.  
 Wean our hearts from this world and  
 all the comforts thereof; make us al-  
 ways sensible that we are hasting away  
 hence into eternity; and prepare us  
 for that time when we must e're long  
 be called away thither. Help us now to  
 live in such frequent serious thoughts  
 of death, that it may not be terrible  
 nor hurtful when it comes. Now  
 make us wise to set our affections on  
 things above, and to lay up for our  
 selves a treasure in the heavens, that  
 when

when all things here below shall fail,  
 we may then be received into those  
 everlasting habitations, which thou  
 hast provided for them that love thee.  
 With us shew mercy to the whole  
 world. Let the Gospel of thy Son  
 run and be glorified throughout all  
 the earth: make it known to Heathens  
 and Infidels, and let it be obeyed by  
 all that are called Christians. Let all  
 Popish darkness, ignorance and Idola-  
 try, with all other errours and heresies,  
 be driven away by the light and truth  
 of thy pure Gospel; and let the come-  
 ing of *Christ* in glory be hastned.  
 Be merciful to these nations wherein  
 we live, and grant we may be so hum-  
 bled and reformed, that we may be  
 pardoned and spared. Be gracious to  
 our dread Sovereign, and all his Royal  
 Relations; enrich them with the gra-  
 ces of thy holy Spirit: and make all  
 our Magistrates faithful and zealous in  
 punishing and suppressing wickedness,  
 and in promoting vertue and godliness.  
 Let thy blessing be upon the faithful  
 Preachers of thy Gospel, encrease dai-  
 ly their number, and let their labours  
 be

be blest and succeeded. Let all our differences be so compos'd, that we may live in peace and love, and with one heart and one mouth may glorifie thee our God. Bless our Friends and Relations, and make them thy faithful servants. Visit in mercy all the children of affliction, whatever their particular necessities and burthens are, whether of soul or body; do thou seasonably and suitably comfort and relieve them. And now, oh God, since through thy good providence, thou hast brought us to the beginning of another day, afford us we beseech thee thy gracious presence throughout the same. Let thy blessing be upon us in our lawful Callings and endeavours. Preserve us and all ours, if it be thy will, from all bodily dangers; especially we beg that we may be kept from sin, the worst of evils. Wherever we are, or whatever we are doing, keep us sensible of thy eye that is ever upon us; that in all companies and employments, we may approve our selves to thee in well doing; and make us ever watchful against all sin  
and

and the temptations that lead to it.  
 As we now have prayed to thee in the  
 Morning, so let us remain in thy fear  
 and service all the day long: And do  
 thou so guide us, this day and all our  
 days here on earth, by thy counsel,  
 that we may at last be received to thy  
 Glory. And all we humbly beg, for  
 the Lord Jesus our dear Saviours sake;  
 with whose words we conclude these  
 our imperfect prayers, saying, as he  
 himself hath taught us; *Our Father*  
*which art, &c.*

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**G** **EVENING**



## EVENING PRATER

*for a Family.*

OH Eternal and ever-blessed God, thou art the maker and Lord of all things, who dost uphold the world by thy power, and govern it with infinite wisdom and justice : and we are the workmanship of thy hands, who depend upon thy providence, and in thee live, move, and have our beings. From thy bounty we are daily supplied with mercies for our bodies ; and through thy patience it is we have yet leave to wait on thee and to seek from thee grace and glory for our immortal souls. Oh what are we vile sinners, that thou shouldst have such regard to us, and so earnestly invite us to thy service, who deserve not so much as to live on thy earth, or once to appear in thy presence. And 'tis only through thy forbearance of us, that we have not long since met with the just wages of our sins, in those eternal torments from which there is no recovery.

ty. For we confess our selves to be by nature children of wrath, even as others, being stained with that foul leprosy and pollution of sin, which was derived from our first Parents. But so little sense have we had of the evil and danger of this our estate, that we have even taken the direct course to make our selves more miserable, by adding daily our own actual sins to this corruption of our natures. Oh how justly may we blush, and be confounded in our selves, when we look back upon our carriage in the world, from our childhood and youth up, even until now. How much of this our time have we spent in sin and vanity, but how little in thy service? In every place and condition of life that we have been, we may easily remember the many sins we have been guilty of; but how little have we made it our business to obey thy laws, and honour thy name, either by doing good to others, or getting good to our own souls. We had soon learnt in words to acknowledge, that we were made to serve thee our God; but in works we

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have

have denyed and disobeyed thee. We have been very forgetful of thee, and of thy authority over us, and have too much lived as if we owed thee no service, as if we thought thou hadst no regard to our actions now, nor wouldst ever call us to reckoning for them hereafter. Though in our infancy we were baptized into thy name, and thereby bound to serve thee all our days in newness of life, yet we have often broke this Covenant, which we then entred into. Instead of performing our vows to renounce this world, and its pomps and vanities, with the flesh and the lusts thereof, we have been most eager lovers and followers of the world, and have made provision for the flesh, to fulfil the lusts thereof. Oh how often hath the temptation of some worldly profit, or carnal sensual pleasure, drawn us to cross thy will, and wound our own consciences, and to endanger the damning of our precious souls. And this whilst we have taken on us the name of *Christians*, and have profest to believe all that is revealed in the Gospel. Whilst we our selves have

spoken

spoken much against sin, and of the mischief and danger of it, yet have we securely allowed our selves in it; and have neglected those very duties, which we have confest to be just and reasonable, and for our own greatest good. Whilst we have seemed to condemn this world as vanity, our chief business hath been to seek after it; and whilst we have spoken much of the joys of heaven, and with our tongues have extoll'd them, yet we have taken little pains to make sure of them, by walking in those ways of holiness, which can only bring us to the enjoyment of them. Yea, these and such like confessions as these have we often made before thee, and yet still have continued in the very same temper of mind and course of life; which we acknowledge to be so exceeding sinful and dangerous, as if we thought it enough for us, to condemn our ways without reforming them, to confess our sins without forsaking them. The very sins of our prayers themselves, the hypocrisie we have therein been guilty of, is enough for our condem-

nation, Often have we prayed that thou wouldst vouchsafe to keep us without sin, and yet presently we our selves have carelesly and wilfully run into it ; and when we have been begging that the rest of our lives might be pure and holy, we have strait-way gone and polluted our selves with impure and ungodly actions. And after we have gone from the hearing and reading of thy holy Word, we have quickly forgotten and disobeyed it. What then shall we say unto the most righteous God, or wherewith shall we excuse our selves ? For alas ! our transgressions are multiplied before thee, and our sins they do testify against us. And if thou shouldst now be extream to mark what we have done amiss, and to deal with us accordingly, how then shall we appear in thy presence, or whither shall we flee from thy wrath ? But oh thou that art the Preserver of men, ever ready to shew mercy to the humble and penitent, look on us poor sinners with an eye of pity and tender compassion ; And do thou now work in  
our

our souls that unfeigned sorrow for the sins we stand guilty of, that we may be fitted for mercy and pardon ; that so iniquity may not be our ruine. We come to thee, oh God in the most blessed and prevailing name of thy Son Jesus, through him our Prince and our Saviour, begging both repentance and remission of sins. For his sake turn from us thy wrath, and receive us into thy favour : Let his precious blood, which he shed for sinners, cleanse us from all unrighteousness. And oh that this love which he hath shewn in dying for us, may prevail with us to trust our souls with him ; to love him and obey him, that so he may become to us the Author of eternal salvation. Oh Lord, grant we may never be so wickedly dis-ingenuous and perverse, as to encourage ourselves in sin, because Christ died for sinners ; as if we might therefore hate him because he hath loved us : but make us ever so duly sensible of the ends of his death, that we may entirely give up our selves to him, who gave himself for us, that he might redeem us from

all iniquity, and purifie us to himself a peculiar people, zealous of good works. Do thou graciously enable us, by our holy and unblameable walking, to adorn the doctrine of God our Saviour in all things; and let this grace of thine which hath appeared to the world, bringing salvation, teach us to deny ungodliness and all worldly lusts, and to lead righteous, sober and godly lives, whilst we are in this present evil world. To this end, we beseech thee, oh God, through thy Son Jesus, to shed abroad thy holy Spirit into our hearts, and thereby to cleanse us from all filthiness of flesh and spirit, that we may perfect holiness in thy fear. Sanctifie us throughout both in body and soul, that we may be holy in heart and life, even in all manner of conversation. Take off our affections from all things here below, and fix them on thy blessed self and the glory that is above; that we may never be so foolish, as to expect happiness from riches, pleasures, friends, or any worldly comforts, which are daily decaying and dying away:



away: but let us ever trust in and depend upon thee the living God, who givest us all the good things we enjoy, and who alone canst make us perfectly happy, in the enjoyment of thy self for ever. Whilst we are here in our travail through the world, we only beg of thee such a measure of outward comforts as thou seest most convenient for us and ours. Let us have thy blessing with whatever we enjoy; and give us patient and contented minds under all thy dealings with us. Make us faithful in obeying thy Command, first to seek the Kingdom of Heaven and the righteousness thereof, and then we know thy promise shall be fulfilled, that all other things shall be added to us, so as thou seest will be best for us. To thy will, oh God, we desire humbly to resign up our selves and all our affairs; only do thou keep us continually in thy fear and favour, and then deal with us as seems good in thy sight. Encrease in us a sincere love to all men, that we may carefully perform our duty to them, doing good to all, to the utmost of our power;

but

but never doing any kind of hurt or wrong to any, either in thought, word, or deed. Lord preserve us from envying the richest, or despising the poorest, and keep us ever free from hatred, malice, uncharitableness, and from all desire of revenge. Let thy grace so curb our passion, and change our corrupt natures, that we may not render evil for evil, but may always study to overcome evil with good. When ever we receive injury from others, do thou enable us from the heart so to forgive them, as we for *Christs* sake hope to be forgiven by thee. Let us all in this Family live in peace and love, and in the fear of thy great name, faithfully performing our duties one to another, in our several Relations. Help us, oh heavenly Father, to pass the time of our sojourning here in fear, as Pilgrims and strangers, abstaining from those fleshly lusts which war against our souls; that laying aside every weight and hindrance, we may with patience run the holy Race that is set before us. Keep us always mindful of that everlasting

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state toward which we are daily tending, that we may spend this short life as beseems those who know that Death is hastening upon us, and that after death comes judgment, when thou the righteous God wilt call us to an account for all our deeds done in the body, and wilt accordingly dispose of us, either to happiness or misery for ever. Oh Lord make us in good earnest in these our prayers; and help us to live as those that believe the great truths of thy Gospel: that we may ever have such a sense of them upon our minds, that we may not dare at any time, upon any account, to allow our selves in any one sin, or in the neglect of any known duty, but by patient continuance in well-doing, may seek after, and make sure of that glory and immortality, which thou hast promised, through *Jesus Christ*, to them that love and serve thee. With us, shew mercy to the whole world. Let the Gospel of thy Son run and be glorified throughout all the earth; let it be made known to Heathens and Infidels; let it be obeyed by all that  
are

are called Christians. Let all popish darkness, ignorance, and Idolatry, with all other errors and heresies be driven away by the light and truth of thy pure Gospel; and let the coming of *Christ* in glory be hastned. Be merciful to these nations wherein we live; and grant we may be so humbled and reformed, that we may be pardoned and spared. Be gracious to our dread Sovereign, with all his royal Relations, and enrich them with the graces of thy holy Spirit. Make all our Magistrates faithful and zealous in punishing and suppressing wickedness; and in promoting vertue and godliness: and make us and all other Subjects loyal and obedient to our King, and to all in power under him. Let thy blessing be upon the faithful Preachers of thy Gospel, encrease daily their number, and let their labours be blest and succeeded. Let all our differences be so composed, that we may live in peace and love, and with one heart and one mouth may glorifie thee our God. Bless all our friends and relations, and make them thy faithful and obedient servants.

servants. Visit in mercy all the children of affliction, whatever their particular necessities and burthens are, whether of soul or body, do thou seasonably and suitably comfort and relieve them. We humbly bless thy name for the mercies of this day, that thou hast safely brought us to the end thereof; and earnestly we beg thy pardon of whatever sins we have been guilty, whether of omission or commission, in thoughts, word or deed. Take us we beseech thee, and all that is ours, into thy care this night, and keep us, if it be thy will, from all evil of body, especially of soul; And so refresh us with rest and sleep, that we may be fitted for thy service and our lawful employments in the following day: And all we humbly beg for Christ Jesus our Saviours sake, with whose words we conclude our imperfect prayers, saying, as he himself hath taught us, *Our Father which art in heaven, &c.*

Two

## Two Forms of Prayer especially intended for the Younger sort.

### MORNING PRAYER.

**G**REAT and Glorious Lord God,  
Thou hast commanded us to re-  
member thee our Creatour in the days  
of our youth: and here am I thy un-  
worthy servant, desirous to manifest  
my remembrance of thee, by pray-  
ing to thee, according to thine own  
appointment. My only hope of ac-  
ceptance is in thy goodness and mercy,  
who art a loving and tender Father to  
us thy poor creatures, and art ready  
to accept of the weak services and pray-  
ers of those, who do heartily desire to  
please thee and obtain thy favour,  
Wherefore I now must humbly be-  
seech thee, to be gracious and favou-  
rable to me, a worthless, sinful crea-  
ture.

ture. I have indeed been a transgressor from the womb, and have shewn my evil and wicked nature, by my great forwardness to run into any kind of wickedness that I have been capable of. When I could do little else, I had soon learnt to sin against thee; very early I began to be stubborn, and self-will'd, proud and slothful, quarrelsome and revengeful. And to this very day have I continued in my sins, which have encreased together with my years; and have been given up to the pleasing of my self, and satisfying my own vain and childish inclinations, but have taken little thought for the pleasing and serving of thee my Maker and Preserver. Though I have had so much reason, that I could love my Parents and Friends, those that did me good, and have been afraid of displeasing them, and of being corrected by them, yet have I had little love for thee my God, who art the giver of all good; nor have I been afraid of thy wrath, who canst destroy both body and soul in Hell. This, oh Lord, hath been my great folly, and a very great



great cause of all my other sins, that I have lived most of all by sight, and have little minded any thing but what is now before me. Therefore have I forgotten thee, and lived as if there was no God, because I could not see thee with bodily eyes; and have preferred any foolish pleasure now in hand before the everlasting joys of heaven, which are yet to come; and because I could not see Hell-torments, nor hear the roarings and out-cries of those who are damned for their sins, therefore have I made so light of sinning against thee. But of this my folly, and all my wickedness the fruit of it, I desire to be ashamed before thee; confessing that I have herein behaved my self more like a brutish Beast than a reasonable creature, whilst I have been led by my senses more than by my reason, or by the belief of thy holy word: And most justly mightest thou deal with me accordingly, and mightest shut me out of those joys, which I have so little loved and sought after; and mightest make me for ever feel those torments, of which I have

not

not been afraid. But I humbly beseech thee, oh merciful Father, for thy Son *Jesus* sake, take pity on me, and freely forgive me all my sins, and save me from those miseries, which for my sins I have deserved. And I beseech thee to give me thy holy Spirit, that I may thereby have my mind enlightened, my heart softened, and my nature so thoroughly renewed and changed, that I may be taken off from the love of all sin, and may take such pleasure in thy service here, that I may live with thee in happiness for ever hereafter. Since, through thy great mercy, I have been baptized in my infancy, and thereby given up to thee my God, and engaged to be thy servant, do thou help me rightly to understand and carefully to perform the duties to which by my Baptism I am bound: that I may in heart and life renounce the Devil and all his works, the lusts of the flesh, and the pomps and vanities of this world, and may remain Christs faithful servant unto my lives end. Let thy grace preserve me from all those snares and

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tempta-

temptations, which in these my younger years I am most in danger of. Oh keep me that I may never fall into rioting and drunkenness, whoredom, or any kind of wantonness and uncleanness. Do thou help me at all times to watch over my ways ; that I may not wilfully run into any temptations and occasions of sin ; that I may not be given up to idleness ; gaming, nor the excessive love of any sports or pleasures ; nor may venture amongst such wicked companions as would entice me to ungodly courses ; neither let their jeers and scorns ever make me ashamed of a strict and holy life. Make me ever careful to hearken to the reproofs and instructions of godly friends, and to keep my self employed in honest and lawful labours, or in the duties of religion. And whilst I shall continue in this dangerous world, be thou oh God my upholder and my guide. I desire heartily to give up my self to thee, to be disposed of as seems good in thy sight, begging only, that in every condition, through my whole life, I may be kept faithful

to thee, and diligent in thy service,  
 that so at length I may be brought safe  
 through all difficulties and dangers,  
 into that everlasting rest which remains  
 for thy people. Be merciful to the  
 whole world; fill the same with the  
 knowledge of thy Gospel; and let  
 the coming of Christ in glory be hast-  
 ned. Be gracious to these Nations, to  
 our King, with all his royal Relations,  
 and all Magistrates under him. Bless  
 the Ministers of thy holy Word, with  
 all thy People, and my Kindred and  
 Friends. Shew mercy to all them that  
 are in affliction; and let thy blessing  
 be upon this Family to which I do be-  
 long. I praise thy name for the mer-  
 cies of this last night; and beg thy pre-  
 sence with me this day, that I may not  
 do any thing which is displeasing to  
 thee, but may ever so live in thy fear,  
 that I may be sure of thy favour, both  
 here and to all eternity. And all I  
 humbly beg for thy dear Son Jesus sake,  
 who hath taught us to pray, saying,  
 Our Father which art in heaven, Hallow-  
 ed, &c.

## EVENING PRAYER.

**M**ost great and glorious Lord God, Thou dwellest in the highest heavens, and yet thou regardest the meanest of thy creatures here on this earth, and art ever ready to shew mercy to such as do humbly and earnestly seek to thee for the same. Wherefore I do now most humbly beseech thee to take pity on me, a weak and worthless creature, and to deal with me, not after my deserts, but according to the multitude of thy tender compassions. I cannot alas! plead any deserts of my own, for though I am thy creature, yet am I a vile sinner, one that deserves not the least of all thy mercies. I was born into this world with a sinful and corrupt nature which is prone to wickedness, and very backward and listless to any thing that is good: And I have already shewn forth the sinfulness of my nature, in those sins which I have committed against

gainst thee. Though my years have been but few, yet my sins have been many and very grievous. Of that little time which I have lived in the world I have wasted much in folly and idleness, in sports and pleasures, seldom thinking what I was sent into the world for, or how I might do to make my self happy for ever. I have indeed been often taught, that I was made on purpose to serve thee, oh God, in obeying thy commandments, that so I might live with thee for ever in heaven; yet have I grievously neglected thy service, and have not made it my business to get acquainted with thy holy laws; and those plain commands, which I have known, I have often wilfully broken. Little delight have I had in praying to thee, in reading or hearing thy holy word: but have greatly neglected these duties, and have oft spent the Lords day in idleness and playing. Yea, with shame I must confess, I have taken pleasure in reading any foolish book rather than in the holy Bible: And though I could well enough remem-

ber idle stories, vain and wanton songs,  
 yet have I soon forgotten thy blessed  
 word, after I have read or heard the  
 same. Many times have I been diso-  
 bedient to my Parents, and to those  
 who have had rule over me; and when  
 I have committed faults, I have been  
 presently ready to tell lies for the ex-  
 cusing my self, though I knew I did  
 ill therein. Very easily have I been  
 drawn into ill company, and to joyn  
 with them in doing evil: and though  
 I have seen many of my companions,  
 as young as I, die before me, yet  
 have I seldom thought with my self  
 how I should do to get fitted for death;  
 or what would become of me, after  
 death in another world. Now, oh  
 Lord, I beseech thee to open my eyes,  
 and soften my heart, and work in me  
 a true sorrow and repentance for these,  
 and all other the sins which I have  
 at any time committed against thee,  
 that so I may find mercy and for-  
 giveness from thee. Have mercy upon  
 me; oh thou God of mercy, and  
 for the Lord Jesus sake be at peace  
 with me. Let his precious blood wash  
 me



me from all my sins, and procure thy favour, that I may escape those eternal torments which I have most justly deserved. Through the Lord Jesus do thou become my gracious, loving Father, owning me as thy dutiful Child: And help me to shew that I am so, by living in a careful obedience to all thy holy Laws. Oh that the time past of my life may suffice to have spent so vainly and carelessly; Lord make me for the time to come diligent and careful in serving thee, and in working out my own salvation. Make me so wise for my own good, that I may not put off the amending of my ways, and leading a godly life till hereafter: Let me not think it too soon to set about that work for which all my life was given me, and is all little enough. Justly then mayst thou shorten my days, if I should wilfully defer my repentance and reformation. Yea justly mayst thou refuse to accept of me in old age, if now I spend my youth, and the best of my days in serving the Devil, and satisfying my own lusts. Wherefore oh

Lord, I beseech thee, now betimes to encline my heart to thy fear and service, that when I am old, I may never depart from thee. Make me always sensible of the shortness and uncertainty of my life, that numbering my days, I may apply my heart to wisdom; and through my whole life may make this my great study and care, to get an everlasting happiness in the world to come. Oh never suffer me, good God, to become so foolish, as for any pleasures of sin, to part with the hopes of eternal glory, and to sell my soul into the hands of Satan, to be tormented with him for ever. But do thou, oh Lord, strengthen me by thy grace, against all his temptations, and against the allurements of the world and the flesh, that they may not prevail over me. Help me to flee all youthful lusts, and to follow after sobriety, chastity, and all manner of purity, vertue and godliness. When-ever I am ready to run into sin, oh then fill my mind with the thoughts of that Hell, to which sin leads; and the hopes of hea-

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ven: Make me ever chearful and constant in thy service. Let thy word be my chief study and delight, and thy people my constant companions; and let thy holy Spirit ever guide and assist me in the ways of Holiness, till at length I shall be advanced to that happiness which shall never end. Be merciful to the whole world, fill the same with the knowledge of thy Gospel, and let the coming of Christ in glory be hastned. Be gracious to these nations, to our King and all his Royal Relations, and to all Magistrates under him. Bless the Ministers of thy holy Word, with all thy people, and my kindred and friends. Shew mercy to all them that are in affliction; and let thy blessing be upon this family to which I belong. I praise thy name for the mercies of this day, and humbly beg pardon for the sins I have herein been guilty of, whether in thought, word or deed. Take me into thy care, I beseech thee, this night, and preserve both soul and body from evil, and so refresh me with quiet rest and sleep, that I may be better fitted for thy

thy service in the following day. And all  
 It humbly beg of thy divine Majesty,  
 for the Lord Christ Jesus sake, who  
 hath taught us to pray, saying, *Our  
 Father, &c.*

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*Another Prayer for a Family in the*  
**M O R N I N G.**

**O** Almighty and Everlasting God,  
 thou art infinitely great and glo-  
 rious, far beyond all that Men or An-  
 gels can possibly speak or think: and  
 yet thou art inconceivably good and  
 gracious; and dost take delight in  
 doing good to thy Creatures. Of thy  
 goodness it is that we were at first  
 brought into this World, and that  
 hitherto we have been preserved and  
 maintained in it. And great is thy  
 goodness, that thou givest leave to  
 us, who are but Dust and Ashes,  
 daily to attend upon thee, to pray  
 to thee for what we want, and to  
 praise thee for all the mercies we do  
 enjoy. And for our encouragement  
 thou

thou hast filed thy Self, *A God hearing*  
*prayers, to whom therefore all flesh shall*  
*come*. And with infinite kindness hast thou  
 discovered to us in the Gospel by what  
 way we should come unto thee, so as to find  
 acceptance, even in the Name of thy Son  
 Jesus, our onely Redeemer and our pow-  
 erful Advocate with the Father, who both  
 died for our sins, and now lives to appear  
 in thy presence on the behalf of all his  
 faithful servants. In his holy Name it is  
 that we desire, with reverence and godly  
 fear, to present our selves before thee this  
 Morning, by him rendering to thee all pos-  
 sible thanks and praise for all the Mercies  
 and Comforts, whether temporal or spiri-  
 tual, which at any time through our  
 whole lives we have receiyed from  
 thee. And above all we bless thee for gi-  
 ving thy Son to be our Saviour, through  
 whom thou hast promised all good things  
 to them that truly love thee: Through  
 him therefore do we wait upon thee for the  
 continuance of thy grace and favour, a-  
 bove all things, beseeching thee to have  
 mercy on our precious souls. For we ac-  
 knowledge ourselves, O God, to be vile  
 sinners, and without thy mercies in Christ  
 Jesus we perish for ever. Just cause we  
 have :

have for humiliation and sorrow, when we reflect upon our selves, and seriously consider the weakness and sinfulness of our Natures, the wickedness of our Hearts, and all the miscarriages of our Lives. Often have we failed in those Duties of Piety, of Purity, and Charity, which thou hast plainly enjoined us in thy Holy Gospel, and often have we ventured upon those sins which thou hast severely forbidden. We have called Christ our Lord and Master, but we have not done his will as we ought. Though we have taken his Holy Name into our Mouths, and have professed the Religion which he taught the World, yet have we not been so careful as we should, to depart from all iniquity, and in many things our practice hath not been agreeable to our profession. Great sinners we confess we are, but good God let us not be stupid, senseless, impenitent sinners. Let us not content our selves with the bare confession of sin from day to day, in a formal, customary manner, but let our hearts be affected with what we speak. O Lord grant that every one of us here before thee, may be made sensible of our own manifold and great transgressions, and may be most sincerely and bitterly grieved

grieved for the same. Grant we may so speedily and thorowly repent of and forsake our sins here, that we may not be damn'd for our sins in the World to come. But for Christ Jesus sake do thou save us from thy wrath, and from everlasting damnation. Let his death and sufferings be accepted as an atonement for our transgressions; and through him we beseech thee let us receive thy holy Spirit, for our thorow Sanctification both of Soul and Body, that we may hereby know that sin shall not be our condemnation, by our finding, through the grace of God, that no sin hath dominion over us. Let the Lord Jesus bless us, in turning every one of us from our iniquities. As we beg that through his blood we may have redemption, even the forgiveness of our sins; so by him we pray thee let us be redeemed from a vain and sinful conversation. O heavenly Father, the Fountain of all Grace and Mercy, who hast promised that they who seek shall find, and they that ask shall receive. We now most humbly beseech thee to indue us with a Spirit of true Religion and the fear of thy great Name, that we may alwayes have a lively sense of thy authority over us, and of the duty  
we



We owe to thy Divine Majesty ; so that  
 we may continually make it the great bu-  
 siness of every day and of our whole lives,  
 to walk humbly with thee in wayes of  
 Righteousness and Mercy, Temperance  
 and Chastity, and in all Holiness and God-  
 liness. Let this awful fear of thee the  
 great God be so deeply implanted into our  
 spirits, and thy Laws so written upon  
 our hearts, that we may at all times have  
 a clear knowledge of thy Will, a constant  
 remembrance of it, and a readiness of  
 mind to comply with and obey it. There  
 is nothing in the whole world we would  
 beg more earnestly, than to have hearts  
 after Gods own heart; that we may hate  
 what thou hatest, and love what thou  
 lovest, and in every thing so behave our-  
 selves, as may be acceptable to thee and  
 agreeable to our profession of Christianity,  
 that we may believe thy Promises, fear  
 thy Threatnings, obey all thy Commands,  
 and duly comply with thy Providences,  
 being thankful for Mercies, patient under  
 Afflictions, and improving both to the end  
 for which thou sendest them. Let our  
 souls be possesst with such fervent love to  
 thee and delight in thee, that we may be  
 preserved from the excessive love of  
 worldly

worldly enjoyments, in the midst of plenty and prosperity: and help us alwayes so firmly to trust in thee and depend upon thee, that we may not be overwhelmed with fear or grief in any dangers or sufferings. Teach us that excellent Lesson of being well content in whatever state we are, whether in sickness or health, in want or in fulness. Through Christ strengthening us, let us be enabled to perform our whole Duty aright to thee our God and toward all men, in our several places and stations. Help us to manifest that we love God above all, by loving our Neighbours as our selves; rejoicing in their welfare, and doing all we can to promote it; grieving for their wants, their sorrows and miseries, and doing all we can to comfort and relieve them. Make us so careful in all our conversation, that we may never do evil to any; nor wish evil to any; nor speak evil of any; but do all the good we can, even to those who do evil to us. Let all our Carriage be so prudent and inoffensive, that we may never give just occasion for anger and wrath to others; and let us strive by soft Answers and mild behaviour, to appease it, where-ever we see it kindled; and make

make us alwayes as ready to forgive those who offend us, as we desire forgiveness from thee our God, whom we have so often and so greatly offended. Let the sense of thy patience and goodness toward us, make us very humble, gentle, and merciful toward our Neighbours. Teach us to think meanly of our selves as we ought to think, that we may not give the least way to arrogance, pride, and vainglory. And teach us so to judge aright concerning both the profits and pleasures of this world, that we may be kept unspotted, both from Covetousness and all manner of Sensuality. As Pilgrims and Strangers, let us abstain from all fleshly lusts which war against our Souls. O that we could still remember that we are here but strangers, that so we may be affected toward this world and all our concernments in it, as beseems those who are travelling through it towards Eternity. Let Eternity still be so much in our minds, as to preserve us from the fond dreams of being made happy by any of the poor and empty enjoyments of this fading life. O God put us not off with a portion in this world; let us not be of those miserable ones, who have their good things here, and hereaf-

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ter must lie down in misery and torment. For those few dayes longer that we have yet to sojourn upon this Earth, we only beg our daily Bread, what thou seest to be needful and convenient for us. But whatever we have, or whatever we want, let us have thy Love in Jesus Christ, to be our Comfort here, and our Eternal Portion hereafter, and then we know we can want nothing that should make us happy; we can suffer nothing that will make us miserable. Help us therefore, O Lord, at all times to live in such an holy manner, that we may now enjoy the light of thy Countenance, and the sense of thy Love; and so let us perfect Holiness in thy fear, that at length when our days here shall be finished, our happiness may be perfected in thy favour, and in the full enjoyment of thee for ever. Together with us, we beseech thee shew mercy to the whole World. Let the glory of thy Name, and the welfare of Mankind be every where promoted, by the knowledge and practice of Christian Religion; and hasten the day when our Lord shall appear in all his Glory. Make us in these Kingdoms a religious and united People, that so we may be happy in the enjoy-  
 I ment

ment of thy Love, and in the continuance of thy Gospel amongst us. Bless the Kings Majesty, with all that are in Authority under him, and make them prudent and faithful in the discharge of their trust; and let all the people of the Land be loyal, peaceable, and obedient. Comfort and relieve all that are in sorrow and distress. Extend thy mercy and loving-kindness to all our Friends and Relations according to their several estates and conditions. Accept, we beseech thee, of our praises for the safety and comforts of this last night, and that we see the light of another morning. As thou art pleased to lengthen out our time and renew our mercies, so let us renew our resolutions for holy obedience to thy will in all things. And help us still to keep in mind the vows we have made at thy holy Table; or any other time, to fear and serve thee. Every day let us be renewing them, and every day let us strictly and religiously observe them. Let thy blessing be upon us this day, and thy good presence with us in all our wayes; directing and assisting us in our lawful undertakings. And let us alwayes retain a sense of thee upon our minds, and walk as in thy sight continually. Let there be nothing

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nothing in this Family displeasing to thee, who art a God of purer eyes than to behold with favour the least iniquity. Let there be no profaneness amongst us, no Oaths or Curses; no idleness, wantonness, or intemperance, no wrath or clamor, no strife or contention: But help us all to walk in the fear of thy great Name, and in sweet peace and charity one with another; doing all we can to help each other forward in the way to heaven, till at length through thy grace and mercy we shall arrive at that blessed place, and there live together for ever in thy presence and love; all which we most humbly beg for the sake of our dear Saviour Christ Jesus; in whose most holy Name and Words we continue to pray as he himself hath taught us, saying, *Our Father, &c.*

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*Another Prayer for a Family in the*  
**E K E N I N G.**

**O** God most blessed for evermore; to thee belongs all honour, praise, and glory, from us and from all reasonable creatures; since from thee continually de-

send those rich streams of mercy which  
 make glad the whole Creation. We ac-  
 knowledge thee to be the Author of our  
 Beings, the Preserver of our Lives, the  
 Father of Mercies, and the God of all our  
 comforts here, and of all our hopes for  
 the future. On thee alone is our whole  
 dependance, both for this life, and that to  
 come. O blessed be thy Name, that thou  
 hast done so much to increase our present  
 comforts, and to lessen our sorrows, by  
 revealing to us that life to come, even a  
 state of immortality and endless happiness,  
 which is most clearly brought to light by  
 the Gospel of thy Son Jesus. For ever  
 adored be thy grace and love manifested to  
 us wretched sinners, in sending thy Son  
 from heaven to shew us the way thither by  
 his doctrine and example; and that thou  
 hast given him to die for us, to save us  
 from eternal death; and hast by his Re-  
 surrection and Ascension, given ground for  
 a lively hope to all his faithful followers,  
 that they in due time shall be raised from  
 the dead, and shall ascend into that place  
 of glory and joy, whither our Lord is  
 gone before. And blessed be thy Name,  
 that thou hast by him so fully revealed thy  
 merciful and gracious Nature, and hast  
 declared



declared thy willligness to receive to mercy all penitent returning sinners; through the Lord Jesus our Mediator, in whom thou art reconciling the World unto rhy self, and dost condescend to importune and beseech us that we would be reconciled to thee our God: and by these discoveries of thy grace and love are we encouraged to betake our selves to thee, and humbly to seek and hope for thy mercies in Christ Jesus, notwithstanding all our unworthiness. Good God make us more and more sensible of our own unworthiness, and deeply humble us for all our unthankfulness and unfruitfulness, whilst we have enjoyed such great Blessings, both Spiritual and Temporal. Thou hast been a Father unto us, and hast brought us up as Children all our daies, and yet we have rebelled against thee. And O how little have our hearts been affected with that wondrous love which our dear Saviour hath shewn, in coming down from all his Glory, and dying upon a Cross for our Sins? How little have we regarded his Promises or his Threatnings? How little have we been wrought upon by all his loving, gracious, Invitations; though he hath sent his Ministers to instruct and per-

swade us ; and hath sent his Holy Spirit to knock at the door of our Hearts , that we might receive him to dwell within us. O what Mercies have we abused ! what offers of Grace have we neglected ! What warnings from the Word without , and what checkings of Conscience within , have we slighted and disobeyed ! How soon have we forgotten our Promises and Engagements , and how often have we broken the same ! O God , It is the wonder of thy Grace that thou still continuest our Time and our Mercies , and still renewest the offers of thy Love , and dost give us leave yet to call upon thee with hopes of being heard. Now hear us we beseech thee , O most merciful Father , and for thy Son Jesus sake , pardon and forgive us whereinsoever at any time , through our whole lives , we have offended thy Divine Majesty , whether by evil Thoughts , Words , or Deeds. Let the remembrance of all our sins be very bitter and grievous to us , but let not the guilt of them be charged upon us. O Lord , heal all our Backslidings , love us freely and receive us graciously ; and let thy readiness to shew mercy to us more strongly engage us for the future to thy service.

Let

Let these cords of love draw us and bind us more firmly to thee. Let the love of Christ constrain us to love him, and intirely to render up our selves to him. Make us as willing to be ruled by the Spirit and Laws of Christ, and to imitate the Life of Christ, as we are desirous for his sake to be pardoned and saved; that we may hate Sin as we do Hell, and may follow after Holiness as we desire Eternal Happiness. Make us very sensible of the right and title our Redeemer hath to us and our service, since he died and rose again, to this very end that he might be Lord of all both Quick and Dead. O that our dear Saviour would claim his own right, and cast out all Usurpers, breaking the power of Sin and Satan in our Souls. Since he hath bought us by his own most precious Blood, let him take possession of us by his Grace and good Spirit, and thereby conform us to his own will and likeness. O that the same mind may be in us as was in him, and to the utmost of our power such as he was; such let us be in the World, so Meek and lowly Minded, so Holy, so Harmless and Undefiled, so Compassionate and Charitable to all Men, so Patient in Suffering, so Cheerful and Unwearied in

Gods Service, so Zealous for his Glory,  
 and so freely resigned to the Will of God  
 in all Things. O that Christ Jesus may be  
 so formed upon us, and his Life so mani-  
 fested in our Lives, that the Holy God  
 may take pleasure in us and own us as his  
 Children. O God manifest thy Love to us,  
 and bestow upon us the Spirit of Adoption  
 which thou givest to thy Children, where-  
 by we may be enabled not only to call  
 thee Father, but to love and honour thee  
 as our Father; to fear thee and trust in  
 thee, and acknowledge thee in all our  
 ways, and rest satisfied with all thy deal-  
 ings, and let us still be longing after thy  
 Presence, after those Mansions which our  
 Lord hath told us are in the Fathers  
 House. In all things let us be followers of  
 thee as dear Children, and walk in love as  
 Christ hath loved us and given himself for  
 us; even so let us love our fellow Christi-  
 ans as Brethren, laying aside all Wrath  
 and Bitterness, all Hatred and Malice;  
 let us put on bowels of Mercies, gentle-  
 ness and humbleness of Mind; having true  
 Charity for all Men, Pitying and Praying  
 for the Bad, and delighting in those that  
 are Good. In all things make us Blame-  
 less and Harmless, as the Children of God,  
 that

that by Piety and Peaceableness, by Sobriety and Temperance, by Purity and Chastity, by Righteousness and Brotherly Kindness, we may shine as Lights in the midst of a Sinful World. And whilst thou shalt please to continue us in this World, we beseech thee preserve us from the evil of it. Thou Lord seest with what Snares and Temptations we are continually beset, and thou knowest the frailty of our Natures, how apt we are to be misled by our own Passions, and to be entangled with the Allurements of the World and the Flesh. O Lord pity us and help us, and let the sense of our danger make us ever watchful over our selves and all our ways, that we may carefully avoid all occasions of sin, and suppress the very first beginnings thereof; and let the sense of our weakness cause us more humbly and earnestly to depend upon thy Almighty Grace for our Assistance, and let thy Grace ever be sufficient for us. Let thy Holy Spirit dwell within us, and enable us to mortifie all the deeds of the Flesh, that so our Souls may live a new and a Divine Life of Grace here and of Glory hereafter. And since we call upon thee the Father, who without respect of Persons, wilt judge every Man according

according to his Works: Help us to pass the time of our sojourning in an holy fear, carefully preparing for that Death and Judgment toward which we are daily hastning. Since we are alwayes liable to Death, make us alwayes so well fitted for it, that we may be freely willing to leave all our dearest Earthly Comforts, and to depart hence, that we may be with Christ. Help us often to place our selves as upon a Death-bed, and thence let us view the World and all the enjoyments of it, as they are passing and gone. O that in Life and Health we could have the same thoughts of things that dying Men are used to have: That we could think as meanly of this World, as vilely of Sin, and as highly prize the favour of God, as they are wont to do, whose Consciences at Death are awakened: That so never through our whole Lives we may be drawn by any Temptation to do that which will be a terror to our Minds at a dying hour, but let us alwayes keep such a good Conscience as may be a support to us in those last Agonies. And good God keep us ever so mindful of the Judgement that comes after Death, and of the Eternal Rewards and Punishments that follow  
after

after Judgment , that our hearts may be greatly affected , and our lives wholly governed and guided by the firm belief of these great Truths of the Gospel. In all our actions help us still to look before us , and to consider what will be the event and consequence of them ; that we may not over-much regard what is now for our ease and pleasure , or for our gain and reputation amongst men ; but still let us think , what will be most for our comfort in the Day of Christs appearance; and the good Lord enable us to lead such holy lives now , as we shall then desire to give an account of. And make us so wise and considerate, that we may not sell away our precious souls for shadows and trifles; but let us so compare time and eternity , that we may not for the avoiding of any sufferings in this life , expose our selves to the eternal wrath and vengeance of thee the Almighty God ; nor let us be so foolish as to prefer the base and the short pleasures , or seeming advantages of a wicked life , before those pure and unspeakable joys which are to be had with thee in Heaven for evermore. But help us, O God, with resolution and courage to follow our blessed Lord and Master,



ster , in holiness and self denial , in faith  
 and patience , to the very end of our days ;  
 that so at the last we may hear from him  
 those most comfortable words , Well done  
 good and faithful servants , enter into the  
 joy of your Lord. And hasten , O God,  
 we beseech thee , this glorious day of our  
 Lords appearing , to the joy of all that  
 wait for it ; and in the meantime , let all  
 thy designs of mercy and love be accom-  
 plisht in the World. *Let thy way be made  
 known upon earth , and thy saving health a-  
 mong all Nations.* Let all Christian  
 Churches be delivered from their Ene-  
 mies without , and from their Contenti-  
 ons and Divisions amongst themselves ,  
 and from all Error, Superstition, and Pro-  
 faneness. Make all Christian Kings and  
 Princes diligent and faithful in promo-  
 ting thy glory and the welfare of their  
 Subjects. Be merciful to these Kingdoms  
 to which we belong. Humble us for all  
 our wickedness , compose our unhappy  
 differences , continue thy great mercies,  
 and help us to walk worthy of them. Let  
 thy good providence defend us from the  
 malicious designs of all that bear ill will to  
 our *Zion* ; and never more let these Coun-  
 tries be over-spread with the gross dark-  
 ness

ness and the abominable corruptions of Popery; but let thy Gospel, in the power and purity of it, be continued to us and the generations after us. Let thy blessing be upon our dread Sovereign King *Charles*, and continue him long an happy instrument for the defence of the True Ancient Catholick Religion and Faith, which is planted amongst us, and which was at first delivered to the Church by Christ and his Apostles. Bless all his Royal Relations, with all that are in places of power under him; and lead them all in wayes of truth and holiness; and let them do their utmost to the promoting of both, as well by their example as by their authority; and let us and all the people live in godly quietness and due subjection to our Rulers. Thou who art the Lord of the Harvest, send forth more and more faithful Labourers thereinto every where; and let all Congregations amongst us be furnished with diligent and godly Pastors: Do thou unite their hearts and strengthen their hands in this their holy Employment; and let them have daily cause to rejoyce in the success of their endeavours, and in the unity, the peaceableness, and submission, of all those who are committed to their Charge. Com-  
fort

fort and relieve, we beseech thee, all that  
 are in any sort of affliction and distress,  
 whether in body or mind. Let thy bless-  
 ing be upon all our Friends and Relations  
 every where, and if we have any Ene-  
 mies, the good Lord forgive them. We  
 bless thy Name for the mercies of this day;  
 and most humbly we beg pardon for what-  
 ever good we have neglected, or for what  
 evil we have done therein; beseeching  
 thee to make us more watchful and dili-  
 gent for the time to come. Still conti-  
 nue thy loving-kindness to us and to all  
 that belong to us. Preserve us, if it be  
 thy will from all evil and danger this night,  
 and refresh us with quiet rest and sleep.  
 And let our minds be alwayes kept in such  
 an holy temper, that if we awake to the  
 light of another morning, we may still be  
 with thee; having our hearts full of love  
 and thankfulness to thee: Or if we should  
 awake into another world, let our souls  
 be with thee in the joys above; that whe-  
 ther we sleep or wake, whether we live or  
 die, we may be the Lords; serving thee  
 faithfully all our dayes here on earth, and  
 at last admitted to the eternal enjoyment  
 of thee in the heavens: and all we hum-  
 bly beg for the sake of our blessed Saviour  
 Jesus

Jesus Christ; in whose most holy Name and Words we continue to pray as he hath taught us, saying, *Our Father*, &c.

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*A Prayer in the Morning for a particular*  
**P E R S O N.**

**A**Lmighty and Everlasting God, thou art that high and holy one who inhabitest Eternity, and dwellest in the Light which no Man can approach unto, on whom the Angels themselves do attend with veiled Faces, not being able to behold all the Brightness of thy Glory. With deepest humility and reverence do I a weak and sinful Creature desire to prostrate my self before thee, worshiping, admiring, and adoring thy Divine Majesty, ascribing all possible Praise, Honour, and Glory, to thee the Maker and Preserver of all Things. With humble Thankfulness I acknowledge my self to be the Workmanship of thy Hands; from thee I received my Life and Reason, and ever since I came into the World I have been the constant charge of thy good Providence, and have had large experience of thy Bounty all along my days: From thy  
liberal

liberal hand have I received **all** my good  
**Things** , the continuance of Reason and  
 Senses , my Health and Strength , Food  
 and Raiment , kind Friends and Relations,  
 all manner of Comforts that might render  
 my Pilgrimage through this World more  
 easie and delightful. And blessed be thy  
 Name that I was born of Christian Parents,  
 and early admitted into thy Church, where  
 I have enjoyed many happy opportuni-  
 ties of being acquainted with thy holy Gos-  
 pel, wherein thou hast revealed thy Love  
 to us in Christ Jesus, and by him hast shewn  
 us the way to obtain the Forgiveness of  
 our Sins, true Comfort, in thy Service here,  
 and hereafter an Inheritance in Heaven  
 that fadeth not away. O blessed be God  
 that I am yet continued in this World of  
 Hope and Mercy , where I hear the voice  
 of Love calling on me in the Gospel, to  
 return to God by Jesus Christ; and where  
 I have liberty, as at this time, to pray to  
 thee ; O blessed Father in thy Sons Name,  
 for Pardon, Grace and Eternal Glory:  
 And for these great Blessings do I now de-  
 sire to betake my self to the throne of  
 thy Grace, earnestly beseeching thee to  
 be Merciful and Gracious to me a wretched  
 miserable Sinner. Enter not into Judgment  
 with

with thy Servant, O Lord, nor remember  
 against me what I have done amiss ; but do  
 thou help me to call my sins to remem-  
 brance, so as unfeignedly to repent of  
 them, to loath and abhor them, and ut-  
 terly to renounce every evil way, that so  
 I may find favour in thy sight. O Lord,  
 pardon to me all the evil Inclinations of my  
 Heart, and the sinful Actions of my whole  
 Life ; all the Errors and Frailties of Child-  
 hood and Youth, with the more hainous  
 Sins of riper years. O pardon me that I  
 have had no more Love for thee my God,  
 and for my dear Saviour ; no more Cha-  
 rity for my Neighbour ; and that I have  
 been no more careful of my own precious  
 Soul. I bewail before thee all my loss of  
 precious time, my neglects of thy Ser-  
 vice, and the manifold Transgressions of  
 thy Holy Laws, which I have too often  
 allowed my self in, against much Light and  
 Knowledge, many Purposes and Promises  
 to the contrary, and against all that Kind-  
 ness and Love which thou hast continually  
 followed me with. O God I acknowledge  
 my Sins before thee, I lament them and  
 do condemn my self for them ; but I be-  
 seech thee do not thou condemn me. O  
 thou Father of Mercy, thou Lover of Souls,

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who

who art in Christ reconciling the World to thy self, for Christ Jesus sake be thou reconciled to me, hide thy Face from my Sins, and blot out all my Iniquities: and for his sake create a clean Heart, and renew a right Spirit within me. Cast me not away from thy Presence, nor take thy Holy Spirit from me, but sanctifie me throughout in Body, Soul, and Spirit. Purifie and reform both my Heart and Life from whatever is contray to thy Will, and do thou work in me all that is well pleasing in thy Sight, and fill me with all the fruits of Righteousness, that are by Jesus Christ to the praise of thee the Father. Confirm me more and more in the Belief of thy Holy Gospel, and quicken and assist me in giving all diligence to add to my Faith, Vertue, Knowledge, Temperance, Patience, Godliness, Brotherly-kindness and Charity; that these things being in me and abounding, I may not be barren nor unfruitful in the knowledge of the Lord Jesus; but grant me that practical effectual Knowledge of thee the True and Living God, and of Jesus Christ whom thou has sent, as may be Life Eternal to my Soul. Let me not be in the number of those wicked ones who have not God in their thoughts, and  
do



do live as without thee in the World ; but do thou engage my Mind to attend upon thee , that I may often retire from all things here below , to meditate on thee , and to acquaint my self with thee , and that I may live continually with a great sense of God upon my Spirit. And do thou grant to me such right apprehensions of thy most perfect Nature and glorious Attributes , that I may be filled with Holy Affections suitable thereto. Let the sense of thy Majesty and Greatness : thy Power, Wisdom , Truth and absolute Sovereignty over all , work in me the most awful reverence of thee, with a fear to offend thee, a firm trust in thee , and the most entire resignation to thy Will in all things. So reveal to me thy infinite Goodness and All-sufficiency , that my Heart may be inflamed with fervent Love to thee, and that I may always place my Happiness in the enjoyment of thy Love. And let thy good Spirit so direct and guid me , that I may ever walk humbly with thee my God , in the sense of my most absolute dependance upon thee ; even as thou art Holy so make me Holy in all manner of Conversation , carefully approving my self in all my ways to thy all-seeing Eye , that so I may still

enjoy the light of thy Countenance, and find so much satisfaction in thee and thy Service, that I may never be inclined to seek it any other where; yea, let me abhor and disdain those temptations that would rob me of all that Happiness and Comfort which is even now to be found with thee, by drawing me to Sin and Vanity. O Lord bring my Mind more and more into such a sound and healthful temper, that I may relish the pleasures of a Religious Holy Life, and may do all thy Will with great readiness and chearfulness. Let thy Worship and Service be a refreshment and a joy to my Soul, that I may account a day in thy Courts better than a thousand elsewhere, and may take more delight in Prayers and Praises, in Reading and Hearing thy Holy Word, in Thinking and Speaking of thee and thy Goodness, much more than in Worldly Employments and Advantages, or in vain Company, Sports and Merriments. Let me experience the ease and sweetness of loving all Men, and of living in Peace and Quietness with all; yea, let me rejoyce in doing good to others, that as I am able I may herein be like to thee the blessed God, who delightest in the exercise of

Loving-

Loving-kindness, and lovest a chearful Giver. Make me to feel much more pleasure in forgiving an Injury than in taking Revenge, and in mortifying all sinful Lusts and Passions, more than in making provision for the Flesh to fulfil the Lust of it. Never let that seem pleasant to me which is displeasing to thee my God, nor let me be averse from any Duty thou enjoynest, nor discontented with any-Suffering thou shalt think fit to lay upon me; but in all things let my Will be conformed to thy own Will, that as one of thy dear and dutiful Children, I may daily study to render myself more exactly like to thee in all Righteousness and Godness, and more strictly obedient to all thy holy and good Commandments, till at length thou shalt graciously please to translate me into the blessed State and Society of the Spirits of just Men made perfect; that together with them I may be admitted to that clear Knowledge of thee, which shall transform us into thy Likeness, and fill us with Satisfaction and Joy, and where, together with all the Holy Angels, we shall love thee fervently, enjoy thee fully, praise thee and rejoyce in thee constantly and eternally. Extend thy Pity and Compassion

to the whole body of Mankind. Let the Works of the Devil be destroyed out of the Earth, all Idolotry and Prophaneness, Cruelty and Violence, Impurity and Sensuality; and let the Kingdom and Interest of the Lord Jesus be every where promoted, and his coming in Glory hastned. Heal the Divisions that are to be found in any Christian Churches, and reform them from whatever is contrary to the Nature and Design of our Holy Religion. Be merciful to us in these Kingdoms, and make us such a truly religious and united People, that we may ever be happy in the enjoyment of thy Favour; that Peace and Plenty may be in our Dwellings, and that the Gospel of Peace may be continued to us and the Generations after us; and Lord grant we may bring forth fruit answerable to all thy gracious dealings with us. Bless the Kings Majesty, with the Royal Family, and all in places of Power under him, and furnish them with all those Gifts and Graces of thy Holy Spirit, which may enable them rightly to discharge their Trust for the terror of Evil Doers, and for the Praise and encouragement of all them that do well. Enable all the Pastors of thy Church, both by their Preaching and Li-  
ving,

ving, to set forth thy true and lively Word,  
 and duly to administer thy Holy Sacra-  
 ments; and let all their People live, to-  
 gether with them and with one another, in  
 Unity and godly Love. Be merciful to all  
 that are in Affliction; abate their Sorrows,  
 encrease their Faith and Patience, and  
 hasten in thy good time, their Deliverance.  
 Be gracious to all my Friends and Rela-  
 tions, and let thy Blessings ever remain  
 upon them, both their Souls and Bodies.  
 Bless this Family to which I belong, and  
 make us all careful in the performance  
 of our Duties to thee our God, and one  
 toward another. I return thee humble  
 thanks and praise for the Mercies of the  
 last Night, and do beg the continuance  
 of thy good Presence with me this day:  
 Secure me, if it be thy will, from all  
 hurt and danger, and prepare me for  
 whatever thou shalt please at any time to  
 exercise me with. Make me always watch-  
 ful against Sin, and all Temptations to it,  
 and give me power and strength against  
 those I may be exposed to. Help me with  
 prudence to discern, and with fastfulness  
 to improve all opportunities of doing good,  
 and of encreasing in vertue and godliness.  
 And so enable me to live this day and all

my days in thy fear and service, that at the last I may receive the end of my hope, even the salvation of my precious Soul; and all I humbly beg in the Name and Mediation of the Lord Jesus our Saviour, who hath encouraged us to pray to thee continually, and hath himself taught us to pray, saying, *Our Father*, &c.

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*A Prayer in the Evening for a particular person.*

**M**OST gracious God, since through thy favour I have been preserved in peace and safety all this day, I now desire humbly to present my self again before thee this Evening to renew my acknowledgments of thy mercies and of my own sins and unworthiness; and to beg the continuance of thy loving-kindness, without which I cannot live a moment, nor enjoy any the least comfort. O that my heart was more affected with the consideration of all thy loving-kindness, of which the longer I live, the larger experience I still have; as my dayes are multiplied, so are thy blessings; yea every hour, every moment, brings fresh mercies along with it.

Thou

Thou holdest my soul in life , and thou makest my life comfortable , by innumerable good things which thou daily affordest me both for soul and body. As thou hast given me many and great mercies , though I am most unworthy of them , so thou continuest them to me , though I have been very unthankful for them. Thou hast spared me when I have provoked thee to anger , and notwithstanding all my delays and unkind denials , yet hast thou still followed me with the offers of grace and mercy , and strivest with me by thy holy Spirit , and callest on me in thy Gospel to turn and live. O the wonder of Divine Love ! that so great and holy a God as thou art , should'st manifest such long-suffering and patience , and such a tender regard to so vile and worthless a sinner as I am. By all thy dealings I do plainly find, that thou, O God, art a Lover of the Creatures thou hast made : Thou hast no delight in our Death and Damnation , nor art willing that any should perish ; but that we all should come to repentance. And for this end , blessed be thy Name , hast thou sent thy Son Jesus into the World , not to condemn the World ; but that the World through him might



might be saved. And nothing dost thou require of us in order to our salvation, but what is highly reasonable, and thou row thy grace easie to be performed by us. What dost thou require of us, but to deal justly, and to love mercy, and to walk humbly with thee our God; To believe in thy Son Jesus, and to obey his Commandments, which are not grievous. And to engage us to this obedience, thou hast promised eternal glory to thy faithful servants and threatned eternal misery to the wicked and ungodly. And thou art ever ready to afford us the assistance of thy holy Spirit, to make these Arguments effectual to us, and to incline and enable us to do whatever thou requirest of us. O blessed God, if after all this we perish, our destruction is wholly of our selves, and our damnation is most just; we have nothing to accuse so much as our own unbelief, our inconsiderateness and obstinacy. I cannot but acknowledge against my self, that if I be found at the last day in the number of those careless sinners who contemn thy authority, slight thy threatnings, and despise thy promises, and prefer the profits and pleasures of this world before thy love in Jesus Christ, I do  
then

then deserve the hottest of thy fury to be my portion for ever ; out of my own mouth mayst thou judge me. But God forbid that ever I should be guilty of such horrid ingratitude ; such damnable stubbornness and folly. O never let me be so base and stupid , as to allow my self in wilful rebellion against thee my good God , and so to ruin my own immortal soul. Let not onely the fear of thy wrath , but the sense of thy goodness , restrain me from such wickedness. And let this goodness of thine work in me an ingenious godly sorrow for all the transgression I have been guilty of. Thou hast indeed been a good and gracious God to me all my dayes, in nothing hast thou been wanting to me , and yet I have been most sadly wanting in the performance of my duty to thee. Thou never gavest me the least cause why I should neglect or disobey thee ; thou never didst me any wrong or injury , but thou hast alwayes been doing me good. O vile wretch that I have been to return evil for good ! Most just cause I have to be humbled before thee, when I consider what wondrous mercy and kindness thou hast shewn to me , and yet how little effect it hath had upon me , to engage me to thy  
 ser-

vice or to restrain me from sinning against thee. By some small gain or short pleasure I have been easily drawn to offend thee and wound my own conscience; whilst often times all the goodness and love of my God and Saviour has not been of force sufficient to make me obedient to those precepts which are holy, just, and good. Whilst I have hearkened to the suggestions of Satan, a malicious enemy, I have often grieved thy holy Spirit and quenched his motions. O that my heart may break and relent within me, at the remembrance of all my undutiful carriage toward thee. A vile sinner I do confess myself to be, O God, and have nothing to plead before thee in my own excuse, but must acknowledge my sins are attended with all manner of aggravations; for I have sinn'd against clear sight as well as great love, against strong convictions, frequent promises, and solemn vows for better obedience: Nor do I know whither to flee for refuge, but only to thy free grace and mercy in and through thy Son Jesus Christ. It is thy goodness which aggravates my sins, and may justly increase my sorrow; and yet it is thy goodness which keeps me from despair, and encourages me to repentance in

in hopes of pardon; for there are forgivenesses with thee that thou mayst be feared; with thee the Lord there is plenteous redemption. O my God let me partake thereof, and for the Lord Jesus sake let me be redeemed from all my iniquities. Pardon to me, I beseech thee, all that is past; and for the time to come enable me to walk before thee, as befits one who hath already received such great blessings from thee, and hath yet hopes of more, even of all those great and glorious things which Christ Jesus hath promised to his Disciples. O Lord make me of the number of his true Disciples, that I may be a sincere lover and a diligent faithful follower of the most holy Lord Jesus, whom I call my Master; and let me shew my love to him by my constant care to imitate his Example, and to obey all his Commandments. Make me willing to wear his easie yoke, to bear his light burden, and to learn of him humility and charity, faith and patience, righteousness and purity, meekness and mercy; and all other graces which alone give true rest and peace to our Souls. O thou God of all grace, fulfil in me all the pleasure of thy goodness, and carry on the work of  
 ) faith

faith with power upon my Soul, and  
 help me to bring forth much Fruit in my  
 Life and Conversation, to the glory of  
 thee my Heavenly Father. Blessed God,  
 make me in all respects such a manner of  
 person as thou wouldst have me to be, and  
 enable me to live to those great and ex-  
 cellent purposes for which thou didst send  
 me into the World, and hast afforded me  
 so many blessings in it. O that I may e-  
 ver study and strive faithfully to answer  
 the great end of my Creation, Redemp-  
 tion, and continuance in being, by doing  
 all I can for the honour of thy great Name,  
 the good of my Neighbours, and for the  
 improving of my own Soul in Grace here,  
 and for the attainment of everlasting Glo-  
 ry hereafter. To this purpose let me whol-  
 ly devote my self and all that I have, ac-  
 counting nothing worthy my serious re-  
 gard but what is some way serviceable to  
 the glory of God and my own future hap-  
 piness. O suffer me not to sink into such a  
 low and brutish temper, as to make it  
 my chief design to look after this Body,  
 which will soon be nothing in the Grave,  
 and in the mean time to neglect my pre-  
 cious Soul. Let me never make it my bu-  
 siness to hunt after fleshly pleasures, or  
 worldly

worldly Riches, not the honour and applause of Men; but let Religion be the business and the joy of my Life; let this guide me in all my Affairs, and in all my Enjoyments, that I may know how to use this World as not abusing, with Moderation and Thankfulness, still designing to please God in all I do, and praising him for all that I enjoy. Whatever portion of the good things of this Life thou shalt please to afford me, make me well content therewith; and give me an heart to lay out the same in such a pious and charitable manner, as may be most acceptable to thee my God, and most for my own Comfort both here and for ever, that now according to my ability, I may be rich in good works, laying up in store a good foundation against the time to come. And incline me with great readiness to do all offices of Love and Charity that I am able, either for the Bodies or Souls of such as need my help, that I may account it my honour and my happiness to be in my place an instrument of thy providence, for the doing of any manner of good to my fellow Creatnres. Blessed be thy Name, O God, who hast with infinite Wisdom and Mercy joyn'd our Duty and our Happiness

piness together ; so that whilst we deny  
 our Selves and mortifie our Lusts and Pas-  
 sions we provide for the quiet of our  
 Lives, for the health and welfare both of  
 Soul and Body : whilst we are kind and  
 charitable to others, we do our selves the  
 greatest good ; and whilst we are doing  
 thy Will and seeking thy Glory, we do  
 work out our own Salvation. O Lord,  
 how inexcusable am I in any thing to con-  
 tradict thy Will, since by neglecting my  
 Duty I forsake my own Mercies ; by sin-  
 ning against thee I wrong my own Soul.  
 Lord make me wise to judge of things, not  
 according to Flesh and Blood, not accord-  
 ing to the false Opinions of the Men  
 of this World, who live by sense, but ac-  
 cording to true Reason, and according to  
 the Revelations of thy Gospel, that so I  
 may always account a righteous, godly  
 Life to be my own truest interest and ad-  
 vantage ; since this alone gives us great  
 Peace and Comfort upon Earth, and leads  
 us to everlasting Happiness in Heaven. O  
 let my mind be still so fixt upon that un-  
 seen Happiness, that I may never be weary  
 of well doing, which tends to fit me for it,  
 nor much cast down with any Affliction I  
 shall meet with in the way to it. Let this



be my daily care, to get my Soul more and more raised into such an Holy, heavenly Temper, such Delight in God, such unspotted Purity and fervent Charity, as may best qualifie and fit me for the company of Angels and Saints, & for the high Employments, and the pure Joys that are above. O may I so begin to taste those Joys, so love and long after the full fruition of them, that I may become very indifferent to all things here below; that I may never love my Ease, my Estate, my dearest Friends and Relations, nor any other Creature-comfort, no nor my own Life: but may be willing to part with any thing, to do or suffer any thing; so I may but at length partake of those Divine Joys which are to be had in thy Presence and Love for evermore. Extend thy Pity and Compassion to the whole Body of Mankind: let the works of the Devil be destroyed out of the Earth, all Idolatry and Profaneness, Cruelty and Violence, Impurity and Sensuality; and let the Kingdom and Interest of the Lord Jesus be every where promoted, and his coming in Glory hastned. Heal the Divisions that are in any Christian Churches, and reform them from whatever is contrary to the

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Nature

Nature and Design of our Holy Religion.  
 Be merciful to us in these Kingdoms, and  
 make us such a truly Religious and united  
 People, that we may ever be happy in the  
 enjoyment of thy Favour ; that Peace and  
 Plenty may be in our Dwellings , and that  
 the Gospel of Peace may be continued to  
 us and the Generations after us ; and Lord  
 grant we may bring forth Fruit answerable  
 to all thy gracious Dealings with us, Bless  
 the Kings Majesty , with the Royal Family ,  
 and all in places of Power under him,  
 and furnish them with all those Gifts and  
 Graces of thy Holy Spirit, which may  
 enable them rightly to discharge their  
 Trust, for the terror of evil doers , and  
 for the praise and encouragement of all  
 them that do well. Enable all the Pastors  
 of thy Church , both by their Preaching  
 and Living , to set forth thy true and  
 lively Word , and duly to administer thy  
 Holy Sacraments ; and let all their People  
 live , together with them and with  
 one another , in Unity and godly Love.  
 Be merciful to all that are in Affliction, a-  
 bate their Sorrows , encrease their Faith  
 and Patience , and hasten in thy good  
 time , their Deliverance. Be gracious to  
 all my Friends and Relations , and let  
 thy

thy blessing ever remain upon them, both their Souls and Bodies. Bless this Family to which I belong, and make us all careful in the performance of our Duties to thee our God, and one toward another. I bless thy Name for my Preservation this day, and for the Provision thou daily makest for the comfort of my Life. Forgive me, I beseech thee, whatever thou hast seen amiss in my thoughts, words, or actions; and help me every day to become more innocent and holy in all my conversation. I do now humbly commit my self to thy good providence this night, do thou watch over me for good, and vouchsafe me, if it be thy will, quiet rest and sleep. Let my trust at all times be reposed in thee and thy goodness; and let this be my security and my comfort here, and my portion for ever hereafter; and all I humbly beg for thy Son Christ Jesus sake, who hath taught us to pray, saying,

*Our Father, &c.*

*A Prayer for a Family on the Lords Day**M O R N I N G.*

**A** Lmighty and ever-blessed Lord God, thou art God alone, and there is none besides thee, in Heaven or in Earth there is none like unto thee, who art glorious in Holiness, infinitely Wise, and Great and Good, the Creator and Governour of all Things. Thou art most perfectly Blessed and Happy in thy Self alone, and receivest no Benefit from the Services of any of thy Creatures. But all our dependance is wholly upon thee, and thy service is the most perfect freedom, to love thee and to be loved of thee is our highest happiness. It is the great Dignity and Priviledge of our Natures, that we are capable of attending upon thee, and of employing our selves in thy worship and service; and an unvaluable favour it is that we may be admitted into thy presence, and have liberty to make mention of thy glorious Name. And most thankfully we acknowledge it as a singular mercy, that thou hast been pleased in a particular manner to set apart this day  
for

for our attendance upon thee in the duties of Religion ; both publick and private, And humbly we beseech thee to assist us by thy good Spirit, in all the duties of this day, that we may observe and keep it, not onely as a Rest from our common Labours and Employments, but as an Holy Day appointed for the honouring of thy great Name, and the getting of good to our own precious Souls, that we may now take delight in Prayers and Praises, in Reading and Hearing thy Holy Word, and in meditating and speaking of all thy wondrous Works of Creation, Providence, and Redemption, and may do what we are able toward the preparing of our selves for the everlasting Rest that is to come ; where our whole work and business shall be to glorifie and praise thee, to rejoyce in thee and enjoy thee for ever.

We acknowledge thy good providence in our preservation the last night, that thou hast afforded us the refreshment of quiet rest and sleep, and hast now brought us to the morning of this holy day. And we desire to begin the same in an holy manner, by offering up to thee our morning Sacrifice of Thanksgiving and Praise, for all thy works of Wonder and of Love,

manifested to us the Children of Men. Most worthy thou art, O God, of all Blessing, Honour, and Glory: since by thy Almighty Power, and for thy pleasure all things are and were created. The Heavens declare thy Glory, the Firmament shews thy Handy-work; so do the Earth, the Seas, with all Creatures that dwell therein; even all thy Works, O God, in all places of thy Dominion, shew forth thy praise. For by thy Word alone thou didst raise them all out of nothing, and by thy Power it is they are all kept up and supported, and by thy infinite Wisdom thou dost govern the World, and order and dispose of all things therein, as seems good in thy sight; yea, thy tender mercies, O God, are over all thy works. and the riches of thy goodness are every where displaid. This whole Word is thy great Family, and all Creatures therein are at thy finding, and are all maintain'd by thy Bounty; that which thou gavest them they gather, and are filled with the good things thou providest for them. Thou leavest none of the Sons of Men without witness, but to the very Heathens themselves dost give full evidence of thy Being and of thy Providence; whilst thou givest Rain from Heaven

ven and fruitful Seasons; and fillest their Heart with Food and Gladness. The Day is thine, the Night also is thine; thou hast prepared the Light and the Sun. Thou hast set all the Borders of the Earth, thou hast made Summer and Winter, and givest both Seed-time and Harvest. But O how great is thy goodness manifested to us who enjoy the light of thy Gospel, and the knowledge of thy Love in Jesus Christ. At the first thou madest Man after thine own Image, but little lower than the Angels, and didst crown him with Glory and Honour, giving him Dominion over the Works of thy Hands; and then when we had all sinned and came short of thy Glory, and thou mightest justly have cast us off for ever, by reason of our apostacy and departure from thee; yet then wast thou pleased to reveal the riches of thy Grace and love to us, sending thine own Jesus into the World, to seek and save lost sinners. When we were in Ignorance and Darkness, thou gavest him to be the Light of the World, and by him hast instructed us in the knowledge of thee the true God, and of the duties thou requirest of us. By him thou hast given us full assurance of thy gracious nature, and of thy good-



will to mankind, since thou hast not spared  
 thine own Son, but hast freely de-  
 livered him up for us all; that he should  
 die upon the Cross for our Offences, and  
 rise again for our Justification. And by  
 his Resurrection from the Dead, thou hast  
 declared him to be the Son of God with  
 Power, and hast exalted him to Honour  
 and Glory at thine own right Hand, there  
 to intercede for us; and by him thou hast  
 promised not onely pardon of Sins, but e-  
 verlasting Life and Happiness to all those  
 who believe on him and obey him. And  
 blessed be thy Name, thou hast given us  
 full evidence of the Resurrection and A-  
 scension of our Lord, by shedding abroad  
 the Holy Ghost on his Apostles and Disci-  
 ples, bestowing on them the Gift of  
 Tongues, and of working Miracles, where-  
 by they were enabled in the midst of Dan-  
 gers and Oppositions, with Courage and  
 Power, and great Success, to preach the  
 Gospel amongst Jews and Gentiles, in the  
 several Nations of the World. And won-  
 derously hast thou propagated thy Gospel  
 and preserved thy Church in all Ages; ful-  
 filling the Prophecies of Old, that thy Son  
 should give Light to the Gentiles, who be-  
 fore were in Darkness, and the shadow of  
 Death.

Death. For ever praised be thy Name,  
 that thou hast caused this Light to shine  
 in those remote and dark corners of the  
 World wherein we live, and hast contin-  
 ued the same to us, notwithstanding our  
 unworthiness; and didst long ago raise up  
 eminent instruments for the reforming  
 this our Church from Popish Corruptions,  
 and hast hitherto wonderfully preserved us  
 from all the Attempts and Designs of our  
 Adversaries, again to bring us in Bon-  
 dage: O God we bless thee that yet we  
 enjoy thy Holy Word and Sacraments,  
 with freedom and liberty of worshipping  
 thee according to thy own will, revealed  
 to us in thy Word. Great is thy patience  
 and long-suffering which thou shewest to  
 us, whilst thou dost still continue us in this  
 world of mercy, where thou affordest  
 us all manner of good things, pertaining  
 both to life and godliness. Every day thou  
 leadeest us with thy benefits, and dost gra-  
 ciously provide for us things needful and  
 convenient for our bodies, and dost plen-  
 tifully vouchsafe us the means of grace for  
 our souls, and upon most equal and rea-  
 sonable terms dost offer to us an exceeding  
 and eternal weight of Glory. Now we most  
 humbly beseech thee, O thou God of all  
 Grace;

Grace, who hast done such great things for us already, and dost farther offer us such rich and inestimable blessings; wilt thou make us so grateful and ingenious, and so wise for our own good, as seriously to consider what returns we ought to make thee for all thy love and kindness; and by what means we may partake of all that happiness and glory which thou hast revealed to us, that we may do our utmost in order to the attainment of it. We cannot but acknowledge, O God, that it is most just and equal, we should entirely consecrate our selves both soul and body to thy service and glory, since we are thine and not our own; thou madest us when we were not, and thou hast redeemed us when we were fallen from thee; and in thy favour consists all our felicity. And great cause we have to be ashamed of our selves, that we have not walked more answerably to all those engagements thou hast laid upon us to fear and serve thee. O Lord, we confess we have been most ungrateful and most unjust, in withdrawing our selves at any time from thy service, and in preferring our own wills before thy most holy and righteous will, by which it is both our duty and our interest at all times

times and in all things to be directed and guided. We condemn our selves, O God. and do earnestly beg thy pity and compassion. O let not our unworthy and disobedient carriage provoke thee to cast us off, and to with-draw thy mercies from us, but let them so effectually bring us to repentance, that through thy Son Jesus, we may obtain the remission of our sins. For his sake be thou graciously reconciled to us, and speak peace to our consciences. And through him let thy holy Spirit be given unto us; let him live within us, and rule and govern us in all our thoughts, words and actions; that we may ever walk worthy of the Lord in all well pleasing; and may behave our selves as beseems those who are so infinitely engaged to thee, the great and good God. O that we may ever retain such a sense of thee upon our minds that we may honour and adore thee, love thee and trust in thee; absolutely resign up our selves to thy providence, and be obedient to thy will in all things, as becomes thy creatures, who live and move and have our beings in thee; yea, as becomes those who were purchased by thy Sons Blood, to this very end, that we might be an holy and peculiar people, zealous of good works. O Lord enable us to  
live

live as his redeemed ones; that to this end we may continually exercise our selves, even to keep consciences void of offence toward God and toward all Men. And let us with great willingness and constancy employ our selves in the duties of Religion and Piety, and in works of Mercy and Charity; and let us daily be purifying our selves from all Filthiness both of Flesh and Spirit, from Pride and Covetousness; from Wrath and Malice; and from all Carnal Sensual Lusts and Desires. And do thou, O Heavenly Father, fill us with all those fruits of Righteousness which are by Jesus Christ to thy praise and glory; and grant that we may daily grow in all grace and goodness, and may persevere to the end in faith and holy obedience; that so in due time we may partake of that honour, glory, and immortality, which thou hast promised to all those who continue constant and unwearied in well-doing: With us we beseech thee shew mercy to the whole World. Let the glorious Light of thy Gospel shine in the dark places of the Earth, that are habitations of wickedness. O that all the Nations which thou hast made, may come before thee and worship thee, acknowledging thee the true God and thy Son Jesus Christ, the Redeemer of Mankind. And where-  
foever

never Christian Religion is owned and  
 profest, let it be very powerful for the  
 producing of all that Piety and Charity,  
 that Righteousness and Sobriety, which  
 becomes the Professors of it. And particu-  
 larly grant to us in these Kingdoms that  
 we may bring forth such fruits of the Go-  
 spel we have long enjoy'd, that we may  
 never provoke thee to remove the same  
 from amongst us. Bless our dread So-  
 vereign, be thou his Defender and Keeper,  
 and give him victory over all his enemies,  
 and to all inferior Magistrates give grace  
 to execute Justice and to maintain Truth,  
 and let all that are employed in the  
 dispensation of thy Word and Sacraments,  
 be made very instrumental for the promo-  
 ting of Religion, both by their Life and  
 Doctrine. Particularly we pray for thy  
 blessing upon him whom thy providence  
 hath set over us, as our Pastor and Teach-  
 er. Do thou direct and assist him, own and  
 succeed him in all his Endeavours, for the  
 glory of thy Name and the good of Souls.  
 And now we beseech thee be thou graci-  
 ously present with him and with us, in all  
 the duties of this day. O that our minds  
 may be in such a pious temper, that we  
 may be glad now we are call'd to the  
 House of the Lord, Let our Souls be fill'd  
 with

with an awful sense of thy glorious Majesty in all our approaches to thee. Preserve us from Sloth and Dulness, from Carelessness and Irreverence, from vain and wandering Thoughts, and from all that may hinder our acceptable performance of those duties we are call'd to. Let our whole Hearts and Souls be engaged to an attendance upon thee, and let them be most sensibly affected in all we do, that we may be deeply humbled in all our confession of sin, and fill'd with holy longings after those graces we pray for, and unfeignedly thankful for all the mercies, for which we give thee praise. Make us very attentive to thy holy Word; and do thou bless the same to us and to all the hearers. Let this be the sincere resolution of our Souls to render obedience thereto in all things, with great readiness setting our selves to the performance of our duty, and to the forsaking of every sin that shall be discovered to us. And let thy grace enable us so to improve this and all other opportunities afforded to us, that we may be built up in holiness and comfort through faith unto salvation. And all we humbly beg for the sake of our blessed Saviour Christ Jesus, in whose most holy Name and Words we continue to call upon thee as he himself hath taught us, saying, *Our Father*, &c.



*A Prayer for Lords day at NOON.*

O Blessed God, 'our most merciful and gracious Father, thou art good and dost good continually, and of thy goodness it is that we the Children of Men have free access at all times to the Throne of thy Grace, in and through the Lord Jesus our Mediator. And it is good for us to draw near to thee, that by attending upon thee we may acquaint our selves more with thee, and be rendred more conformable to thee, and may partake more abundantly of that grace and mercy which thou art most willing to communicate to all that hunger and thirst after the same. O they be blessed that do always dwell in thy presence above, and are filled with grace and glory, satisfied with the pleasures that are at thy right hand, and do always render to thee most affectionate joyful praises, without any weariness or interruption. And they in their measure are blessed, whom thou, O God, now chusest and causest to approach unto thee, that they may dwell in thy Courts; whom thou  
dost

dost satisfie with the goodness of thy House,  
 even of thy holy Temple, where we have  
 the liberty not only to think and speak,  
 and hear of thy loving kindness, but may  
 plenteously taste of the same, and may  
 refresh and solace ourselves in thy service.  
 O that it may ever be the delight of our  
 souls thus to make our approaches to thee,  
 though the flesh may be weak and weary,  
 yet let our spirits be willing, and the de-  
 sires of our hearts let them still be toward  
 thee; that we may love thine House, the  
 place where thy honour dwelleth, and  
 may chuse rather to be doo-sleepers there,  
 than to dwell in the tents of wickedness.  
 We bless thy Name for the opportunities  
 we have already had this day in thy House,  
 for the good of our precious souls; and  
 we praise thee for the provision thou makest  
 for us in our own Houses, for the refresh-  
 ment of our Bodies, beseeching thee here-  
 by the better to dispose and fit us for the  
 remaining duties of this holy day; that  
 we may not be cold and slothful in business  
 of so high a nature, and of such weighty  
 consequence, wherein we have to do with  
 thee, the great and holy God, and that  
 in order to our own everlasting happi-  
 ness. Good Lord awaken us all to a more  
 serious

serious and affectionate consideration of the things that belong to our true peace and welfare, before they are hid from our eyes. O that the concernments of our immortal Souls may still lie very close and pressing upon our Spirits, that we may never give any rest or quiet to our selves, till we have done all we are capable, for the obtaining the Love of God in Christ, and have gotten a solid well grounded hope of eternal Life, by our hearty compliance with the gracious terms of the Gospel. Convince us, O God, more powerfully, that the great business we have to do in this World, is to glorifie thy Name and save our own Souls. Let us still regard this as the one thing needful, and to this end make us diligent in our attendance to thy holy Gospel, wherein thou hast so plainly revealed thy Will and the way to Happiness. O that this may not one day be our condemnation, that when Light is come into the World we have chosen Darkness rather than Light: But whilst we have this Light, make us faithful in the improvement of it, that hereby we may examine and judge our selves; and hereby let us be guided and directed in all our ways. Let none of us

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mistake

mistake our own Spiritual Estate, and think  
 we are something when we are nothing; so  
 deceiving our own Souls. Make us care-  
 ful to build our hopes on a sure Foundation,  
 and not on the Sand. Let us not content  
 our selves with a profession and a form of  
 godliness, without the power of it; nor  
 imagine our selves to be in a safe and good  
 estate, onely because we are baptized into  
 the Name of Christ, and perform some  
 external Duties of Religion, whilst thou  
 hast so plainly told us, that without do-  
 ing thy Will and following after Holiness,  
 we cannot be received into thy Heavenly  
 Kingdom. O God that searchest the Heart  
 and triest the Reins of Man, do thou search  
 and try us, acquaint us with our selves;  
 shew us the condition of our own Souls.  
 If there be in us any wicked Way, any un-  
 mortified Lust, any Sin unrepented of,  
 O Lord discover it to us; give us true re-  
 pentance, for the same; and for all the  
 Transgressions that at any time we have  
 been guilty of; and work in us sincere and  
 stedfast purposes for the amendment of our  
 lives, that so we may be fitted for thy  
 Mercies in Christ Jesus, which thou hast  
 promised to all those who with repentance  
 and true faith turn unto thee. Lord help

us to bring forth fruits meet for repentance, and give us that faith which works by love, and produceth a constant obedience to the commands of Christ. So let us believe in Jesus the Son of God, that by our Faith we may quench the fiery Darts of the Devil, and may gain Victory over the World and the Flesh, and all those Shares and Dangers to which we are exposed. Since we profess to believe that he died for our Sins, and is risen again and ascended to Glory, and will come again to judge the Quick and the Dead; the good Lord grant that we may always live according to this our profession, most faithfully devoting our selves to the service of our blessed Redeemer, living to him who died for us, imitating the Example he hath given us, being obedient to the very death he call'd thereunto. And let our affections be fixt on things above, where Christ is at the right hand of the Father; and let us still be waiting and wishing for the times of refreshing, that shall come from the presence of the Lord, when he shall appear to judge the World in Righteousness, and shall advance his servants to that glorious place which he is gone before to prepare for them. O that we may be daily prepa-

ring our selves for our appearance before him; that we may be so zealous and industrious for the Glory of God, so ready to shew Mercy and Compassion to our Fellow Christians in all their Necessities and Distresses; so universally Religious and Holy in all our Conversation, that at the last we may hear from him that most joyful Sentence, *Come ye blessed of my Father, enter into the Kingdom prepared for you.* And Lord grant that this may be our design every day, and most especially on this thy holy day, by all our exercises of Piety and Devotion; still to make great increase in the knowledge and love of thee our God, and of our blessed Saviour, that we may not rest satisfied with the bare performance of any religious Duties, but let us see that we daily grow better by them, more Holy and Heavenly Minded, more Meek and Patient, more Righteous and Charitable, more indifferent to the Profits and Pleasures of the World, more Sober and Moderate in all our Enjoyments, and better fitted for Eternal Glory. Let us not count it enough to rest one day from our Labours, but hereby let us be better enabled to cease every day from Sin; and let our Prayers be accompanied with Watchfulness

ness and Diligence. Let our Praises and Thanksgivings more dispose us to improve all our Mercies to thy Glory ; and let the Word we hear and read be hid in our hearts, to prevent our sinning against thee. And now lift up the light of thy Countenance upon us ; afford us the assistance of thy Grace, and the comforts of thy Spirit, whilst we are conversant in the holy works of this day, that yet we are invited to. Let us ever be kept in such a pious, devout, and affectionate temper, that our services may be well pleasing to thee, through our great High-Priest the Lord Jesus ; and let us feel such pleasure and delight in thy worship and service, as may encrease our love to thee, and quicken us to more earnest longings after that blessed state, where all our days ( even eternity itself ) shall be kept holy unto the Lord ; where all our thoughts, our words, and works, shall be holy ; where we shall rest from sin and sorrow, from all the labours and cares of this life, that we may be wholly employed in thy service and praises, where we shall never rest day or night, saying, *Holy, Holy, Holy,, Lord God Almighty, which was and is, and is to come.* Now hear us, O Heavenly Father, for thy Son Christ Jesus sake,



to whom with thee and thy Holy Spirit;  
be rendred by us and by thy whole Church,  
all Honour, Praise, and Glory, now and  
eternally. *Amen; Amen.*

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*A Prayer for Lords day at NIGHT.*

**M**ost great and glorious Lord God,  
it is a good thing to give thanks  
unto thee; to shew forth thy loving kind-  
ness in the Morning, and thy Faithfulness  
every Night. At all times, and in all places,  
it is our duty and our happiness to magni-  
fie and extol thee, the everlasting God, the  
Maker and Lord of all; whose wisdom is  
infinite, and thy greatness unsearchable.  
Thou callest all the Stars by their Names,  
and measurest the Waters in the hollow of  
thy hand. All Nations before thee are as  
the Drop of the Bucket, and as the small  
Dust of the Ballance. When we consider  
the glory of thy Majesty, and all thy Works  
of Wonder, well may we cry out with  
reverence and admiration, *Lord! What is  
Man, that thou art mindful of him, or the Son  
of Man that thou visitest him? That thou be-  
stowest any mercy upon him, or acceptest*  
of

of any service from him? Thou hast thousands and ten thousands of glorious Spirits above, whose constant employment it is to honour, adore and praise thee with greatest willingness and delight: But though thou needest not them nor their service, yet so great is thy goodness, that thou disdainest not the services of us weak and sinful creatures in this lower world; but dost graciously invite us to thy presence, and out of infinite kindness dost strictly enjoin us to pray without ceasing, and in every thing to give thanks; which is thy will in Christ Jesus concerning us. And as our weakness and our wants may well encline us daily to make our prayers and supplications unto thee, so thy manifold mercies and loving kindnesses afford us abundant cause continually to render all possible thanks and praise to thee, our Creator and Preserver, our most rich and bounteous Benefactor. Thy Hands did curiously frame and contrive our Bodies, and thou hast endued us with reasonable and immortal Souls, and thereby, for ever, blessed be thy Name, thou hast made us in some measure capable of knowing, loving, and serving thee, in knowledge of whom stands our eternal life. Thou hast hitherto continued us

in being, and hast had a most kind and fatherly care over us all our days, securing us from evil and supplying us with good, afflicting us with much gentleness, and comforting us in the midst of our afflictions, till at length thou hast given us deliverance from them. Above all, we bless thee for that unspeakable gift, that thou hast given; thine own Son Jesus from Heaven, to be the Saviour and Redeemer of lost Mankind, that by his Life and Doctrine he should give us an holy Example and holy Instructions; and by his Death and Resurrection should make atonement for the sins of the World, and purchase Eternal Salvation for all true Believers, who imitate his Life and obey his Precepts. Most thankfully do we acknowledge thy singular favour to us in our Birth and Education, that even from Children we have had the benefit of being acquainted with thy Gospel, wherein thou hast revealed so great love to us, and hast not onely shewn us our duty, but done so much to quicken and excite us to the chearful performance of it, by the rich and precious promises of glorious and eternal rewards in the World to come; yea, thou hast discovered great mercy and kindness even in the threatnings of everlasting wrath

and

and misery to the wicked and impenitent ; that hereby we might be restrained and affrighted from sin, as we desire to escape the dreadful torments threatned to all obstinate sinners. We bless thee for thy holy Sacraments , that by Baptism we were devoted to thy service in our infancy , and that we have frequent opportunity of renewing our Covenant with thee, and of receiving the pledges of thy love at the Table of our Lord. We bless thee in like manner for the Ministers of thy Gospel, whom thou hast set to watch over our Souls , to instruct and admonish us , and to guid and condu&t us in the way to Glory. And praised be thy Holy Name for whatever benefit we have received from their Labours , or from the Examples, Counsels, or Prayers, of our pious Friends and Relations. It is thy goodness, O Lord, that affords us all these priviledges, and thy grace alone that can make them effectual to us ; to thy holy Spirit therefore we do humbly ascribe all the praise , for whatever good hath been wrought in any of us or done by us , and that we have at any time been restrained from evil. O Lord, how manifold have thy mercies been to us , both for Soul and Body ! They are infinitely greater than we  
can

can conceive, and more than we can possibly reckon up before thee. We have cause to be fill'd with wonder and amazement, when we consider thy constant, unwearied goodness to such vile worthless sinners as we. And just cause we have to be fill'd with deepest sorrow and shame, when we look back upon our own ways, and consider what our carriage and behaviour hath been toward thee the blessed God. O how ill have we requited thee for all thy loving kindness! How insensible have we been of thee and thy goodness? We are ashamed to think in what a manner we have past a great deal of our time, how vainly and unprofitably, yea, too often very sinfully and wickedly. Notwithstanding all the engagements thou hast laid on us, and all the helps thou hast afforded us against sin and for holiness, yet very little good have we done and very much evil, thou Lord knowest. We have been earnest in following after this present World with greedy desires and warm affections, but in the mean time our hearts have been much estranged from thee, and very careless and negligent have we been in thy service, and in seeking after that happiness which endures for ever. We have not at all times exercised that brotherly love

love and charity which we owe to our Neighbours, but have been too prone to envy at their prosperity; and too backward to receive them in their misery. Too apt we are to be in anger, even upon slight occasions, and very hardly are we drawn to forgive an injury. We have not received thy Blessings so thankfully as we ought, nor have we always used them with that sobriety and moderation which thou hast enjoined us. Often have we given way to our own lusts and passions; and we do not watch over our selves so strictly, nor strive with our selves so earnestly as we ought to do, in order to our gaining a more perfect mastery over our own spirits, and over all our sensual appetites, passions, and desires. Ah how little pains do we take with our own Souls, for the rendring them daily more pure and holy. We do not make Religion our business as we ought, but are apt to content our selves with Hearing, Reading, Praying, without endeavouring to grow better by all. Very slow progress do we make in the paths of Vertue and Godliness. To this very day what poor imperfect Creatures are we? How weak are our Graces, how strong our Corruptions, and how easily are we overcome by the Allurements

ments of the World and the Flesh. Wonderful is thy patience, O God, in bearing with us so long, and continuing so many blessings and priviledges to us notwithstanding our so slender improvement of them. O that we may not be guilty of abusing this patience of thine. Let not thy mercies be lost upon us, nor rise up in judgment against us. But let all thy goodness melt and soften our hearts, and bring us to true repentance. Let thy love to us work in us an abhorrence of our selves, whilst we remember how we have offended thee our Heavenly Father, who hast brought us up as Children, and have sinn'd against the love of a dying Saviour, and have grieved thy Spirit, and abused thy Mercies, and too often turned thy Grace into Wantonness, whilst we have been more bold to sin against thee from a consideration of thy long-suffering and goodness. O Lord let us not be guilty of dissembling with thee at this time. Thou art a God that wilt not be mocked, to thee all things are naked and open, and thou knowest whether we be inwardly touched and affected with a sense of what we speak. O Lord grant we may be so yet more and more, that we may be filled with that godly sorrow for our sins, and



and with that bitter loathing and hatred of every evil way, as may prepare us for Grace and Mercy. And for Christ Jesus sake wilt thou be merciful to us and pardon us: Let his precious Blood cleanse us from all unrighteousness. And we beg not onely to be cleared from the guilt of sin, that it may not be our condemnation, but Lord purifie us from the defilement and pollution of it, and thorowly deliver us from under the power of it. Make us of the number of those blessed ones to whom sin is not imputed; whose transgressions are covered, and in whose spirits there remains no guile. Yea, let us be adorned with all the graces of thy holy Spirit, which may put us into the number of those whom Christ Jesus pronounces blessed, and whom he will make blessed with himself for evermore. O that we may be poor in spirit, humble and lowly minded, always retaining a due sense of our own unworthiness, and having low thoughts both of our selves and of all the enjoyments of this World: that so we may be very thankful for every mercy, and well contented with the meanest condition, which thy providence shall order for us. Let our chief design be to glorifie thy Name, and to obtain thy Heavenly Kingdom, and let that be our portion hereafter,

after, whatever we meet with here below. Let us daily mourn for our own and others sins, and for all the dishonour that is done to thy great Name in the World; that so we may partake of the comforts promised to such pious Mourners. Help us to shew all meekness and gentleness to all Men, that we may never willingly provoke others to wrath, nor our selves be easily provoked; but let us do our utmost to live peaceably with all, and to promote peace and charity amongst our Neighbours; that so being like to thee the God of Peace, we may be owned as thy Children, and dealt with accordingly, both in this life and that to come. Lord grant that our most earnest desires may be, not after the fading comforts of this world, which can never give us content; but after spiritual blessings, the true and durable riches; that we may hunger and thirst after righteousness, after larger measure of all grace and goodness, which thou art most ready to bestow upon us, and which alone can give satisfaction to our minds, both here and for ever. And let the sense of all thy mercy to us make us very merciful to others; that we may have great compassion on them that are in misery, and be ready to comfort and re-

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lieve them, to the utmost of our power;  
 and let us ever be willing to forgive those  
 who have done us any wrong, that so we  
 may find mercy and pardon, relief and  
 comfort from thee our God, in all our ne-  
 cessities, both of Soul and Body. Purifie  
 our hearts, we beseech thee, from all Hy-  
 pocrisie and Deceit, from unclean Thoughts  
 and Desires, and from all carnal Affections,  
 which defile and abase our Souls, and render  
 us unfit for thy presence, in whose sight no  
 unclean thing can dwell. But do thou make  
 us inwardly and sincerely good, most strict-  
 ly pure and chaste, sober and temperate,  
 and so holy in all manner of conversation,  
 that thou the most Holy God maist take  
 delight in us; and manifest thy self to us,  
 and take up thine abode within us, till at  
 length thou shalt advance us to the clear  
 sight and full enjoyment of thy blessed self  
 in all thy Glory. And let the hopes of that  
 Glory so fortifie our Minds, that we may  
 patiently bear all the Afflictions of this Life,  
 and with great courage suffer for Righte-  
 ousness sake, if thou shalt call us thereto.  
 Let us readily part with all that is dear  
 to us in this World, even with Life it-self,  
 rather than deny our Lord, or act contrary  
 to his holy Religion; yea, we beseech thee  
 so

so strengthen our Faith and Hope, and en-  
 flame our Love, that even in the midst of  
 all Persecutions and Tribulations, we may  
 rejoyce with joy unspeakable and full of  
 Glory. O Lord grant that this Holiness of  
 our Lives may be answerable to the great-  
 ness of our hopes, and agreeable to that  
 faith we profess, that we may not onely  
 profess it, but live by it. Let our faith  
 be to us instead of sight, that it may make  
 future things present, and unseen things  
 very evident to our minds, that we may al-  
 ways live as if we saw thee the great God  
 standing over us, and as if we saw Heaven  
 and Hell continually before us. And let  
 thy holy Spirit so keep the great Truths of  
 the Gospel upon our minds, and so bless  
 our consideration of them, that we may  
 be stedfast and unmoveable, always abound-  
 ing in the work of the Lord, with great  
 vigor and chearfulness. And let us daily  
 become more and more perfect in every  
 good word and work, that we may do all  
 our duty more affectionately, and bear our  
 burdens more patiently, and resist all  
 temptations to sin with more resolution  
 and courage. And by how much the shorter  
 our time is, with more care and diligence  
 let us improve it, still remembering that on  
 this

this moment depends Eternity : And let us always be upon our watch, as Servants that know not at what hour our Lord will come; let us still be employed in those works he hath set us, that how suddenly soever he shall come upon us, we may not be surprized nor dismayed, but being found ready may be received by him into his eternal Kingdom of Glory. And we beg mercy not for our selves only, but for the whole World, especially the greatest of mercies, even the saving knowledge of thee the true God and of Jesus Christ whom thou hast sent. Let all Pagans, Turks and Jews, be brought to the belief and obedience of thy Gospel. And good Lord banish out of the Christian World whatever is an hindrance to their Conversion, and a reproach to our most Holy Religion. O that all Christian Kings and Princes may at length cease from their unnatural Wars and Contentions, and may joyn together sincerely for the promoting of the common interest of Christianity in their own Dominions and in foreign parts, even to the utmost ends of the Earth. Let thy Gospel every where obtain in the primitive purity and simplicity of it, and let not them prevail who hinder the reformation and union of the Church, out of base and corrupt designs, and pretend Religion as a cloak for their ambition,

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their covetousness, and cruelty. Shew mercy to these Kingdoms wherein we live; humble us for our manifold crying sins, thoroughly reform us from them, and let a truly Christian Spirit of Brotherly Love and Charity take place and prevail amongst us every day more and more. O let not our unthankfulness for mercies, our impenitency under judgments, our unfruitfulness under the means of grace, provoke thee to withdraw thy Gospel from us or our posterity. Let all the secret and malicious designs of those who envy our happiness, by thy good providence, be discovered and brought to nought. Preserve us ever free from the bondage and pollution of Popsy, and reform the Nations that are defiled therewith. Bless and defend the Kings Majesty, keep him as the Apple of thine Eye from all manner of evil and danger, and long let him live in peace and prosperity, to be an happy instrument for the preserving and promoting of true Religion and Piety amongst us. Bless all his Royal Relations, and lead them in ways of Truth and Holiness. To all others in places of publick trust give them spirits suitable to their places; endue them plenteously with that wisdom which is from above, which is pure and peaceable. Let all their counsels and undertakings be managed with great prudence,

dence, calmness and moderation; and let them wholly tend to the establishment of peace, truth, and godliness amongst us. Bless all those that are over us in the Lord and admonish us; make them eminent patterns to their Flocks of that Piety and Holiness which they preach, and give to all the People Grace to follow their good Examples and Instructions, and to live in obedience to our Rulers, and in Peace and Charity one with another. Be merciful to the Fatherless and Widows, the Sick and Weak, the Poor and Needy, and to all others in any kind of Affliction, whether of Body or Mind; comfort them in all their Sorrows; let their Sufferings be sanctified to them for their good, and increase their Patience till thou shalt please to give them Deliverance. Be gracious to all our dear Friends and Relations; let thy Presence and Blessing ever accompany them, preserving them from all evil, and affording them all that is truly good both for Soul and Body. Look in mercy on us here before thee. Pardon to us the Weaknesses we have this day been guilty of in the performance of holy Duties. We praise thee for the liberty continued to us of waiting on thee and worshipping thee, both in publick and private. Sanctifie to us, we beseech thee, all those advantages which thou affordest us for the good



of our Souls. Let none of us be careless and forgetful hearers, but let us be doers of the Word, that so we may be blessed in our deed. Help us in the Week following to live according to our Profession and Prayers this day, and according to the Instructions and Exhortations which from thy Holy Word have been given to us. And Lord grant that Religion and Godliness may effectually be promoted both in this Family and amongst all our Neighbours; that thy Servants to whom thou hast committed the care of our Souls, may not have cause to complain that his Labours amongst us have little or no success. O that neither we nor any others may sadden and discourage him in his work by our disobedience and ungodliness, by contention and quarrelling, by lewdness and intemperance, or by any other wickedness. But let our holy and christian lives, our humble and peaceable carriage, be matter of great satisfaction and comfort now to his mind; and in the day of Christs appearance let us be his Crown, his Glory and his Joy, that we may then rejoyce to meet one another. And as we have often joyned together in thy worship and service here on earth, we may then joyn with all the blessed company of Heaven, in praising and glorifying thy great and holy Name for evermore. Let thy blessing be upon

us and all ours this Evening. Preserve us, if it be thy will, from evil and danger; and when thou hast refresh't us with moderate sleep, let us awake with hearts full of love and thankfulness to thee, the Giver of all our mercies, and full of stedfast purposes and resolutions, through thy grace, to walk before thee in all holy obedience, to the end of our dayes; and all we humbly beg for the sake of our blessed Saviour Jesus Christ, in whose most holy Name and Words we continue to pray, saying, *Our Father, &c.*

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*Confession and Prayer before the Receiving of the*  
**HOLY COMMUNION.**

**A**Lmighty and most gracious Father, thou art a merciful God, and mercy pleaseth thee; and therefore it is, that I, who am altogether unworthy of the least regard or favour from thee, am yet continued in a state of hope and mercy, where thou makest daily provision for the present comfort of my life, and hast by thy Son Jesus shewn me the way to a better, even to eternal life and happiness; and dost plenteously afford me the means of grace, in order to my attainment of that future glory. And from this rich mercy of thine it is

that I am now invited to the Table of our Lord, there to celebrate the remembrance of his Death and Sufferings, and to feast upon that holy Sacrifice which was offered for the Redemption of Mankind; and thereby most solemnly to renew my Covenant with thee, and to partake of those Blessings which were purchased by his Blood for all those who are sincere and stedfast in thy Covenant. But O blessed God! how justly may I tremble to approach to this thy holy Table, when I consider thy infinite Greatness and Holiness, and my own Vileness and Impurity: I am not worthy to tread upon thy Earth, or to gather up the Crumbs that fall from thy Table; I deserve not those common Provisions thou makest for my Body: How unworthy then am I to approach so near to thy Divine Majesty, to be entertained at such a feast, where the Body and Blood of thy Son Jesus is given for the nourishment of our immortal Souls. Yet since thou, O God art pleased, by thy Gospel and by thy Ministers, to invite me to this great Honour and Privilege, I dare not disobey thy Call, nor slight thy Invitation, though I am most unworthy and unfit to partake of thy Blessings. But I now desire with all humility to present my self before thee, acknowledging and lamenting this my unworthiness and unfitness,

fitness, beseeching thee to pardon me and accept of me, and by thy grace to render me more meet for thy acceptance. And do thou good God, assist me now with the spirit of grace and supplication; help me thorowly to examine my own heart, and to call my ways to remembrance: Give me a clear knowledge of my self and of all my vileness; and work in me that unfeigned godly sorrow for my sins, and that bitter hatred and abhorrence of them, which may prepare me for thy mercy. Just cause I have in the most humble and lowly manner to lay my self in the dust before thee, acknowledging my utter unworthiness of the very least of thy mercies, since I am not onely a mean creature, but a very great sinner, one of the rebellious race of sinful fallen man; having my nature tainted and stained with sin, even from my birth; but much more, hath my life been defiled with manifold transgressions, which through my own inconsiderateness and wilfulness I have been guilty of, not duly improving those remedies which in great compassion to the weakness of our natures, thy Grace hath provided for us; and thy Gospel doth reveal and offer to us. Through thy singular favour I was born within thy Church, and in my Baptism was early devoted to thy service. But I have seldom reflected on my

Baptismal Vow, nor have considered as I ought the Duty I owe to thee the great God, Father, Son, and Holy Ghost. I have not rendered that Love and Honour, that Obedience and Submission, which is due to thee my Heavenly Father, my Creator and Preserver. But little hath my heart been moved with all that my dear Saviour hath done and suffered for our Redemption; little have I considered what was the design of this great undertaking, and how I might partake of the benefits of it. Often have I resisted and grieved thy Holy Spirit, slighted and neglected the invitations of thy Gospel, and have hearkened to the temptations of Satan, and done his works, being drawn away from thy service, by the vanities and allurements of the World, and by my own carnal sinful inclinations. Notwithstanding all my profession of believing thy Gospel, yet have I lived by sense more than by faith, and have been taken up with present things, and earnestly lookt after the affairs of this life, which concern a fading perishing body; and in the mean time I have sadly neglected the one thing needful, even the great concerns of my own precious Soul. O Lord what vanity and folly have I been guilty of in my childhood and youth! How long did I live without the knowledge of thee, minding little else  
but

but empty trifles and fleshly pleasures. And so deep impression have these made upon me, that to this very day I have got but little acquaintance with thee the ever blessed God. Ah how seldom is my mind employed in the serious consideration of thy infinite perfections, and of all thy works of wonder and love. How very backward am I to these holy contemplations; whilst often times my mind is busily taken up with such vanities as deserve not a serious thought. Though I always live upon thy providence, and am maintained by thy bounty, yet alas! how much do I live as without thee in the world; without that due sense which I ought to have of thy continual presence with me, of thine authority over me, and of thy goodness to me. Oh how little do I feel in my heart of those holy affections for thy Majesty, which all thy glorious attributes call for, and which are truest and highest perfections of our natures. I have not had that fervent love to thee, that delight in thee, that humble dependance upon thee, which I cannot but acknowledge most due to thee the great and good God. Often hath my heart been enticed away from thee, even by those very comforts which thou hast given to draw me nearer to thy self; and whilst I have over-loved the gift, I have been  
very

very forgetful of thee the Giver. Too apt  
 have I been to distrust thy good providence,  
 notwithstanding all the experience I have had  
 of it; too ready to murmur and repine even  
 at little Crosses and Afflictions, and in the mean  
 time I have been unthankful for manifold and  
 great Mercies. Though I cannot but ac-  
 knowledge all thy Service to be perfect free-  
 dom, yet have I often been very backward  
 and listless to the duties of Religion, both in  
 publick and private; and too careless and ir-  
 reverent in my approaches to thee, sometimes  
 drawing near thee with my Lips; whilst my  
 heart hath been far from thee. O the pre-  
 cious hours that I have mispent in Idleness and  
 Vanity, which might have been improved  
 for the good of my precious Soul, in review-  
 ing my ways, and humbling my self before  
 thee, in worshipping and adoring thee, and  
 in reading and hearing thy Holy Word. O  
 how forgetful have I been of the Word I have  
 heard? Little pains have I taken in consid-  
 ering of it, that my Heart might be affected  
 with it; and my Life and Actions ordered and  
 guided by it. In my practice I have oft  
 broken those holy Precepts which in my  
 Words I have profest to approve of and es-  
 teem. Whilst I acknowledge the equity and  
 reasonableness of what thy Gospel enjoyns,  
 that



that we should deal with all others as we our selves desire to be dealt with, yet have I not at all times been so careful as I ought in the observance of this rule of Righteousness. But whilst I have been over-strict in looking to my own right, I have been too apt to encroach upon that of others. Very tender I have been of my own reputation, but too forward to censure, to judge and condemn my Neighbours: And whilst I am prone to nourish too high thoughts and conceits of my self, I have been over-ready to think and speak meanly of others. Too sensible have I been of small injuries, and very backward to forgive them. Too easily have I been provoked to Anger, and too often have I vented it in bitter Words and un-pleasantly Actions. Instead of rejoicing at the Prosperity of my Neighbours, I have sometimes been ready to envy, and secretly to grudge at it. I have not always had due compassion for those that are in Misery, nor have shewn that kindness either to their Souls or Bodies, which their Necessities have called for. I have not grieved as I ought for the Sins of others, nor endeavoured to instruct and reform them, when I have had opportunity; yea,

too often have I given an ill Example, or  
 hardned them in Sin by joyning with them;  
 and when I have been reproved by others,  
 I have sometimes been apt to despise their  
 Reproof, and to be displeased with the Re-  
 prover. O blessed God, what an ill Steward  
 have I been of those good things thou hast  
 intrusted me with! How little of my es-  
 tate have I sent before me, by laying it  
 out in pious and good uses. Rather have  
 I been inclined to get an hoard of Riches  
 upon Earth, than to lay up a Treasure in  
 Heaven. Instead of Feeding the Hungry  
 and cloathing the Naked, too often have  
 I wasted Money for the gratifying of my  
 Pride, or in Strife and Contention, or for  
 the satisfaction of my sensual Desires. Too  
 prone have I been to abuse thy good Crea-  
 tures, and to make provision for the Flesh,  
 to fulfil the Lusts of it; and by the entice-  
 ments of others, or by my own wicked  
 Heart, I have been apt to be drawn away  
 to Intemperance and Excess, or to Impu-  
 rity and Wantonness: I have not been so  
 watchful over my self, nor so careful to  
 mortifie and subdue my Corruptions, as  
 I ought to have been. O Lord God, my  
 Sins are infinitely more than I can num-  
 ber, and greater than I can conceive; ha-  
 ving

ving been committed against so much  
 Knowledge and so much Mercy; and a-  
 gainst so many Professions and solemn Pro-  
 mises for more holy walking. I have had  
 Precept upon Precept, and yet have dis-  
 obeyed them, Warning upon Warning,  
 and yet have slighted them. I have heard  
 of the Greatness and Glory of thy Ma-  
 jesty, of the future Judgment, and of the  
 Wrath and Vengeance, that will be the  
 portion of the Ungodly; and yet have I  
 not sometimes by all this terror of the  
 Lord been perswaded to forsake and avoid  
 those Sins which expose me to so much  
 Danger. I have heard of thy tender Mer-  
 cies and Love to Mankind, of the bitter  
 Agonies and Sufferings of the Son of God  
 for Sinners, and of the endless Bliss and Joy  
 which he hath purchased for true Believers;  
 and yet all this Grace and Love hath had  
 but little effect upon me; all these Offers  
 and Promises have not prevailed with me  
 to become so diligent and serious in Re-  
 ligion as makes most for my own Benefit  
 and Advantage both here and for ever.  
 O my God, what wretched carelessness  
 and negligence have I been guilty of in  
 the most weighty Affairs of my precious  
 Soul! How little thought have I taken for  
 Eternity

Eternity! How little diligence have I used for the making sure of everlasting Life! How cold and slothful have I been in those Works and Duties which concern thy Glory and my own Salvation, as if it deserved little or no pains to obtain thy Favour and to escape thy Wrath for ever! Ah how easily and frequently have I been drawn to dishonour and provoke thee, by wilful sinning against thee! Yea, with shame and confusion of Face I must acknowledge, I have sometimes met with great difficulties in the ways of Sin, and yet have obstinately proceeded. Thy Grace hath striven with me and I have rejected and opposed it. My own Conscience hath checkt and accused me, and I have not hearkened to it. I have sometimes had reluctancy and misgivings in my Mind, and yet have gone forward; yea, though I have felt Pain and Horror in my own Soul upon the commission of Sin, yet have I again repeated those Sins which occasioned it. I have condemned my self as guilty of notorious Folly and Madnes, and yet when fresh Temptations came, I have been as much befooled and besotted as ever. I have often purposed, promised, and vowed better obedience, and yet have soon gone away  
and

and forgotten all. Yea, I have often made these acknowledgments and confessions of my Sins, and of the hainous aggravations of them, and yet have gone on multiplying my Transgressions, encreasing my Guilt, and more and more exposing myself to the Wrath of God. O wonder of Mercy, that this Wrath hath not been poured out upon me long ago. Of the Lords Mercies only it is that I am not consumed; and to his Mercy and Grace alone do I fly for refuge. Nothing but infinite Mercy can pardon and save me: nothing but Almighty Grace can make me fit for Pardon and Salvation. O God, let me feel the power of this thy Grace working in me that true Contrition, that bitter Sorrow and Humiliation, which may bear some proportion to the hainousness of my Sins, and may in some good measure fit me for Mercy and Comfort. Lord shew me what I have been doing, whilst I a weak Creature, who have received my Life and all that I have from thee, and am at thy Mercy every moment, have yet dared to rebel against thy Authority, to spurn at thy bowels of Mercy, to reject the offers of Grace, and despise the Promises and Threatnings of the Gospel, meerly for  
the

the satisfaction of my own Lusts ; in compliance with the Temptations of Satan, the most malicious Enemy to my own Happiness as well as to thy Glory. O Lord I am even confounded with the sense of my Folly and Impudence, and most vile Ingratitude ; and do judge and condemn my self before thee. I deserve to be cast out of thy Presence into utter Darkness, and the sorest Miseries and Torments for ever. Shouldst thou deal thus with me, I must eternally justify thy proceedings, and acknowledge it was my own doing ; my destruction was of my self. But O thou Father of Mercies, thou Lover of Souls, look down from Heaven in Mercy on me a miserable Sinner, who am not worthy so much as to lift up my Eyes or my Voice toward Heaven. I have indeed no Worthiness, no Merits of my own, to depend upon or to plead before thee. All that I have to plead, all that I have to depend upon, is thy own Mercy and free Grace, the Merits and Intercession of thy Son Jesus, and the rich and precious Promises of thy Gospel, which in him are Yea and Amen, most sure and certain, being ratified and sealed by that most precious Blood which he shed upon the Cross,

as an atonement for the sins of the World:  
 O let this Blood wash me thorowly from  
 mine Iniquity, and cleanse me from all  
 my Sin. Thou hast declared thy self to be  
 a God full of Compassion and Gracious,  
 Long-suffering, and plenteous in Good-  
 ness and Truth. Thou hast said and sworn  
 thou hast no delight in the Death of Sin-  
 ners, but hadst rather they would turn  
 and live; and hast again and again pro-  
 mised Mercy and Forgiveness through  
 Christ, to all those who unfeignedly re-  
 pent of their Sins and forsake them, and  
 do believe in thy Son Jesus, and become  
 his humble and obedient Disciples. Be it  
 unto thy Servant, O Lord, according to  
 thy Word, on which thou hast caused me  
 to hope. I comply with the terms which  
 thou hast proposed, acknowledging they  
 are most just and equal. Unfeignedly do  
 I repent of all my Iniquitiès, beseech-  
 ing thee yet more and more to encrease  
 my Repentance. I do believe that Jesus  
 is the Son of God, the true Messiah, the  
 Lamb of God; that takes away the Sins  
 of the World, and that no Name is given  
 under Heaven, whereby Men can be saved,  
 but by the Name of Jesus only; I do be-  
 lieve his whole Gospel to be true, Lord help  
 O and



and pardon my unbelief. And I desire most entirely to resign up my self to him, utterly renouncing every evil way, and resolving through thy Grace to be obedient to him in all things. And to this very end and purpose, O God, do I now address my self to the Table of my Lord, there to profess my Repentance and my Faith in his Blood; to declare my self a Disciple of Jesus, and more firmly to engage my self to his Service; vowing sincere obedience to his Will, as I hope for Salvation, through his Death and Sufferings. Wherefore, O Lord, I beseech thee, let me find Acceptance with thee; and let me be entertained at thy Table with that Favour and Kindness which thou art wont to shew to humble penitent Believers. And good God assist me by thy Grace, that I may come to this Spiritual Feast in that manner thou requirest, and behave my self with that seriousness and reverence which becomes this great and solemn Action. Give me a clear understanding of the Nature and Design of this holy Ordinance, and fill me with all those holy Affections which are suitable thereto, that I may not be an ignorant, careless, unworthy Receiver, not discerning the  
 Lords

Lords Body; but let me receive these holy Mysteries as Pledges of his Love, and in the most devout and affectionate remembrance of his Dying for us, and of all the innumerable Benefits which by his precious Blood-shedding he hath obtained for us. And the Lord grant I may be so duly qualified for a share in these Benefits, as that I may plenteously partake of them. Whilst I am remembring his Death and Passion, let me feel in my self fresh grief and sorrow for those Sins which were the cause of his Sufferings, and by which I have made him so ill requital for all his Love. When I look on him whom I have pierced, let me mourn bitterly as I have sinned greatly. Let my Heart even melt and bleed within me, when I consider how his Blood was shed, and his Body Torn and Mangled, Wounded and Bruised for my Transgressions. Let me look upon my Sins as the Murderers of the Lord of Life and Glory, and let me regard them accordingly, with most bitter loathing and detestations; most earnestly desiring that all my Lusts and Carnal Affections may be crucified by the Cross of Christ, and buried in his Grave; that the body of Sin being mortified and destroyed, I may never

ver more serve any Sin. Whilst I consider  
 how freely my blessed Saviour offered up  
 himself upon the Cross, let it is effectual-  
 ly, move me to offer up my self, both Soul  
 and Body to him, as a lively Sacrifice ho-  
 ly and acceptable; that henceforward I  
 may be wholly governed by his Spirit,  
 disposed of at his Pleasure, and may per-  
 sever in stedfast obedience to all his Com-  
 mands, even unto the Death. And do thou,  
 O Lord, graciously accept of me; lift up  
 the Light of thy Countenance upon me,  
 and seal me to the pardon of all my Sins,  
 through the Blood of the New Covenant  
 which was shed for the remission of Sin.  
 And work in me such hungering and thirst-  
 ing after Righteousness, that I may be filled  
 therewith. Let inward Spiritual Grace ac-  
 company the outward sensible Signs; that  
 these Holy Elements may be as the Bread  
 of Life and Wine of Consolation to my  
 Soul. Let the Body and Blood of Christ,  
 that were given for me upon the Cross,  
 be given to me in this Holy Sacrament;  
 that I may be enriched and refreshed with  
 all those Divine Graces and Comforts  
 which were purchased by his Death; and  
 so may have my Body and Soul preserved  
 to everlasting Life: and let my title to  
 this

this everlasting Life and Happiness be confirmed and conveyed to me, and more cleared up to my Mind, by the Pledges of my dear Saviours Love, which he gives us at his Holy Table. And whilst I am remembring what he hath done and suffered for me, and what great things he hath thereby purchased, O that I may feel my Soul enflamed with the most ardent love to my God and to my Redeemer; and with most sincere and cordial thankfulness for all that marvellous and amazing Love which is here represented; and let it be the most serious business of my whole Life to express this my Love and Thankfulness. And do thou enable me, O God, now to shew the truth of this Love by my Charity to all Men. That since Christ our Pascheover is sacrificed for us, I may keep this Holy Feast, not with the Leaven of Malice and Wickedness, but with sincere and hearty Love and Charity to all my Fellow-Christians, freely forgiving all that have done me any Injury, as I hope for Pardon and Forgiveness from thee my God. And most heartily do I beg for all those who shall communicate with me, the very same Mercies which I have desired for my own Soul; beseeching thee

to grant to us all such assistance of thy Grace, that we may come to thy Table duly prepared, and behave our selves there with great Reverence, Devotion, and Affection; and let us all so plentifully partake of the Benefits and Blessings there provided for us, that we may go away refreshed and rejoicing; and by the Strength and Comfort we shall receive at this Heavenly Banquet, let us go on with more Resolution and Cheerfulness towards thy Heavenly Kingdom. Now hear me, O blessed Father, and do for me and for thy whole Church, more abundantly than I am able to ask or think, for his sake who is worthy, even Christ the Righteous; in whose Name it is I now wait upon thee, and upon his most meritorious Death and powerful Intercession, do wholly depend for Audience and Acceptance; and in his most Holy Words I continue to pray, saying,

*Our Father, &c.*

*Thanks-*

*Thanksgiving and Prayer after the*  
**C O M M U N I O N.**

**O** Eternal and most glorious Lord God, thou art to be praised and adored of all understanding Creatures. Heaven and Earth are full of the Majesty of thy Glory. It is the Work and the Happiness of the blessed Spirits above, always to attend on thy Throne, and be employed in thy Service, to behold thy Glories and to celebrate thy Praises. And even this in some measure is the blessed Employment of thy Saints and Servants here in this lower World, who stand in thy House and rejoyce in thy Presence, and do abundantly utter the memory of thy great Goodness, and sing aloud of thy Righteousness and Mercy, which thou hast so plentifully revealed to them. Blessed be thy Name, Holy Father, that thou hast brought me into being, and hast made me a reasonable Creature, capable of serving and praising thee; and hast given me some good hope, that one day I shall be exalted into the society of the Angels above, and shall

bear a part with them in lauding and magnifying thy great and glorious Name to all Eternity. And for ever blessed be thy Name, that in the mean time I have the happy freedom of joyning with thy People in this Heavenly Work, and do live within thy Church, where we are capable of being trained up into a fitness, for the holy Company and the high Employments that are above. Particularly I render to thee most humble and hearty thanks and praise for the priviledge I have this day enjoyed in thy House; that I have had liberty to hear thy Holy Word, to joyn in publick Prayers and Praises, and in the solemn Commemoration of thy infinite Love in the Redemption of Mankind, by the Death and Passion of thy Son Jesus our Redeemer. And I praise thee for any holy Affections wrought in my Soul; that whilst I have been shewing forth the Death of my Lord, and remembring his dearest Love, I have felt within my Heart any warmth of Love and Gratitude to him, any sorrow for Sin and longings after Grace; and for any comfortable hopes of Pardon and eternal Glory, which thou hast been pleased to afford me. Forgive me, O my God, that my Affections have been



been no greater and stronger ; my Desires after thee no more quick and earnest, my Love and Thankfulness no more fervent and lively. Whatever Weariness and Dulness I have been guilty of in this solemn and weighty Duty ; whatever Weakness thou hast seen in me , forgive me I beseech thee , together with all other the Sins of my whole Life , for his sake whose precious Death and Sufferings I have this day been remembring in the publick Assembly of thy People. And I now desire in this my Privacy and Retirement, again to renew my Thanksgivings and Praises to thy Divine Majesty , for this thy unspeakable Mercy to the Children of Men, in giving thy only begotten Son for the Life of the World. O the height and depth , the length and breadth, of the Love of God in Christ , which far surpasses our Knowledge and full Comprehension ! that so great and holy a God , against whom we had rebelled , should yet seek after us and send us a Message of Peace and Love ; that thou shouldest send no other but thine own Son , and that in our Nature ; not onely to shew us our Duty but to suffer for our Sins , that he might save us from the Miseries we had deserved,

and

and advance us to the highest Happiness we could desire; this, O God, was thine own doing, and well may it be marvelous in our Eyes. Thy Ways are not like Mans Ways, nor thy Thoughts like our Thoughts, but as far above them as the Heavens are above the Earth. Even in thy Mercies, O Lord, thou dost as far exceed us in thy Power and Greatness. But O the wonder of Divine Wisdom! which did find out a way for the discovery of thy Mercy, without any dishonour to thy Justice and Holiness. At the same time thou hast shewn thy utter hatred of Sin, and thy tender compassions toward Sinners; contriving that Sin should be so punished, as that the penitent Sinner should be spared; laying on thy innocent and well beloved Son the Iniquities of us all, that he should be bruised for our Transgressions, and endure Stripes that we might be healed, and bear Chastisement that we thereby might have Peace with thee the Father. Blessed, be thy Name, O thou Father of Mercies, that thou hast provided such a Ransom and Atonement for the Sins of the World, by the Death of thy Son Jesus; and hast declared thy Acceptance of this Ransom by his Resur-  
rection

rection from the Dead and Exaltation to  
 Glory ; and hast thereby given us so great  
 Consolation and abundant ground to hope  
 for all manner of Blessings both for Soul  
 and Body , for this Life and that to come.  
 What may we not be encouraged to look  
 for from thy Mercy, O God, who hast not  
 spared thine own Son, but delivered him  
 up for us all ! Wilt thou not with him  
 freely give us all things that are truly  
 good for us ? I adore thy Love, O bles-  
 sed Jesus , the Son of the most high God,  
 the Heir of all Things, and the Lord of  
 Life and Glory , that thou shouldest con-  
 descend to assume our mean Nature ; and  
 to become like to us in all things, Sin on-  
 ly excepted ; and though thou knewest  
 no Sin, yet wast thou pleased to make thy  
 self a Sacrifice for our Sins , bearing them  
 on thy own Body on the Cross ; there suf-  
 fering, the Just for the Unjust, that thou  
 mightest reconcile us and bring us unto  
 God. Worthy thou art, O Lamb of God,  
 of all Blessings , Honour, Power, and  
 Glory , who hast redeemed thy People by  
 thy Blood , out of all Kindreds and Na-  
 tions , that they might be Kings and  
 Priests unto God , and Live and Reign  
 with Him in the Glory that is Eternal. And  
 for

for ever praised be thy Wisdom and Love that thou hast contrived a way for the preserving the memory of thy precious Death, fresh and lively in thy Church through all Ages, to our great and endless Comfort; making the remembrance of thy Sufferings to be the Feast of thy People, whom thou invitest to thy Table; and dost there give thy self to us as the Food and Life of our Souls, and in the most familiar manner dost make over and assure to us the great Blessings thou hast purchased for us, and givest us leave solemnly to make over and dedicate our selves to thy Service. And here again do I renew the dedication of my self to thee, and confirm the Vows I have this day made at thy Holy Table. Again I do most solemnly devote my self both Soul and Body to God the Father, Son, and Holy Ghost; utterly renouncing the Works of the Devil, the Lusts of the Flesh, the vain Pomp and Glory of the World, with all covetous Desires of the same; firmly resolving by the assistance of thy Grace, to continue Christs faithful Souldier and Servant all my days. I have sworn and will perform it, that I will keep thy Righteous Judgments. O God  
let

let my Heart be upright with thee and  
 stedfast in thy Covenant. Let thy Al-  
 mighty Grace enable me to perform the  
 Vows that are upon me; keep me still  
 mindful of them; and every day let me  
 renew them before thee. And especially  
 help me to call them to mind when-  
 ever I am assaulted by the Temptations of  
 Satan, and am in danger of being entang-  
 led and overcome thereby. O then let me  
 remember that I am not my own, but  
 hath given up self to the Lord Jesus, to  
 be ruled and governed by him. O Lord,  
 never suffer me to repent of this my Choice,  
 nor to alter my Resolutions. O never let  
 me treacherously depart from him and his  
 Service, who is the best Master, and ap-  
 points his Servants the sweetest Work,  
 and gives the best and greatest Rewards,  
 no less than Life Eternally. Let my own  
 Vows and Promises, and thy exceeding  
 great Goodness, so abundantly manifested  
 toward me, engage me to a constant and  
 chearful obedience to thy Holy Will at all  
 times. Since thou as a gracious Father,  
 hast received me after all my wandrings  
 from thee, and hast feasted me at thy  
 Table; O let me not, like a most im-  
 pudent and ungrateful Prodigal, again  
 depart

Depart from thee. After I have tasted of  
 the Bread which is in thine House provided  
 for thy Children, let me not be so foolish  
 as to seek after Husks, those base plea-  
 sures of Sin, which pollute our Souls and  
 dishonour us, but give no true satisfaction.  
 I who partake of the Table of the Lord,  
 let me in no sort partake of the Table of  
 Devils; O never let me make my Belly my  
 God, but teach me to abhor all Riot and  
 Luxury, all Surfeiting and Drunkenness,  
 as I would do the grossest Idolatry. O  
 Lord grant that my Mouth, which hath  
 received the Sacrament of Christs Body  
 and Blood, may never be defiled with  
 Oaths or Curses, with Lies or Slanders,  
 or with any filthy and wicked Discourse.  
 O let not those Hands which have been  
 stretched forth to take the Holy Elements,  
 be ever more put forth to any Iniquity.  
 Since I have received such Mercy and  
 Kindness from thee my God, let me ne-  
 ver be guilty of any Unrighteousness or  
 Uncharitableness, any Rigor or Harshness  
 towards my Neighbour. Since my Lord  
 is willing to unite me to himself, and to  
 dwell within me, let all Uncleaness and  
 Defilement be banished far from me. And  
 let both my Body and Soul be preserved  
 Chaste

Chaste and Pure, as the Temple of the Holy Ghost; that so with both I may glorify God that made me; and hath bought me with a price, even with his Sons most precious Blood. O that I may still remember how dearly I was purchased, so that I may never be guilty of denying the Lord that bought me. Let Christ as Crucified be ever before my Eyes, that hereby I may be enflamed with Love to my dear Saviour; and with the most bitter hatred of all Sin, the cause of his heavy sufferings. Suffer me not, O God, to be in the least guilty of such horrid Wickedness, as to crucify Christ afresh, and to trample on his Blood, by continuing in those sins which are a grief to his Spirit, and do even pierce his Heart, and make his Wounds again to bleed. Never, O never, let the Love of a Bleeding Dying Saviour, be forgotten by me; but let it still be so vigorous and lively in my thoughts, that I may think nothing too much to do or suffer for him, nothing too dear to part with for his sake. Let me find that it is not in vain to attend upon thee in the ways of thy appointment; but that great advantage is to be had by a due Commemoration of the Death of Christ, that I  
may



may still chearfully embrace all such opportunities, and carefully improve them. And let me still feel within my Soul the power and efficacy of his Death and Resurrection, subduing all Sin, and quickening me to newness of Life. O that the Lord Jesus may see in me the fruit of his Blood, the travel of his Soul and be satisfied and well pleased with me. Let him even see in me his own Image and Likeness, and daily render it more exact and perfect. Let him dwell in me and I in him, that in all things to the utmost of my power, I may walk as he walked. O that I may live to the great ends and purposes that he did, not to do my own Works or my own Will, but the Will of God who sent me into the World; let the doing of this be my Meat and Drink, the chief pleasure of my Life. Let me still remember how little he cared for the Applause of Men, for the Riches and Honour, and Pleasures of the World, that I may be affected as he was, and may live above all such empty perishing things: As his Kingdom was not of this World, so never let me seek for my Happiness here below. O that I may consider his great Humility in taking on him the form of a  
 Servant,

Servant, living a mean afflicted Life, despised and rejected of Men; washing his Disciples Feet, and at last humbling himself to the shameful Death of the Cross; and let the very same mind be in me which was in him, that I may not look after high things, but condescend to those of low estate, even to the meanest offices of love and kindness, which they shall need at my hands. O that I may above all things study to be useful in my place, and serviceable to all, when I remember how my blessed Lord went about and spent his Life continually in doing good; yea, and laid down his Life for the good of Mankind. Never let me shut up the bowels of Compassion against my poor Brother, nor grudge to bestow on him the good things of this World, whilst the Son of God became Poor that we might be made Rich; and thought not his Blood too precious to shed for us vile sinners. O that I may resemble him in his Meekness and Patience, that when I am reviled I may never revile again, nor give the least way to revengful thoughts or desires; but let me pray heartily for my most bitter Enemies, as he did; committing my self and my cause to God that judgeth righteously. In

all the Afflictions I shall meet with, enable me, O my God, to behave my self with that quietness and calmness and free resignation to thy Will, which my blessed Saviour did. In the sorest trials let this still be the humble language of my very Heart and Soul, *Not my Will, but the Will of God be done. The Cup which my Saviour gives me shall I not drink it?* Let me never think much to be censured and reproached, and derided amongst Men, when I remember what my Lord and Master underwent; yea, though I should be forsaken of Friends, or they should be withdrawn from me, yet let me never count my self to be destitute and alone, whilst the Father is with me. Let thy Presence, O blessed Father, be ever sweeter and dearer to me than the Company of my best and dearest Friends on Earth; and in thee alone let me put all my trust and confidence, and not in an Arm of Flesh, nor in any Mortal Creature; yea, if I should be called to Die for Christ; let me be filled with that courage and constancy which he manifested whilst he despised the shame, endured the Cross and conquered all Opposition. In the hour of Death let me be encouraged to commit my Soul into the hands

hands of thee my Heavenly Father, and of my gracious Redeemer. And both in Life and Death, help me still to look to the Joy that is set before me, and reserved in Heaven for all Christs faithful Followers. O that I may still remember that my Lord is risen from the Dead and ascended into Glory, that in Heart I may ascend after him, and have my affections fixt on things above. Make me always freely willing to depart hence and be with Christ. Let his Love engage me hereto, that since he came down from Heaven to seek and save lost Sinners, I may never be backward to leave this Earth, that I may enjoy him in Heaven. Let me be one of those who are waiting and longing for his glorious appearance; and let this still be my earnest Prayer, *Come Lord Jesus, come quickly.* O God finish all thy works of Mercy and Love in the World. Let the Kingdom of Grace be advanced, thy Church enlarged, reformed and united, and let the Kingdom of Glory be hastned. O that the whole World may partake of that Redemption which is obtained by the Blood of Jesus; and let all who are called by his Name walk as becoms the redeemed of the Lord: that all Christians

every where may faithfully perform the duties of their most Holy Religion, and so may plentifully enjoy the advantages and comforts of it. And particularly I pray for all those who have communicated with me this day. O Lord forgive us all our sins, enrich us abundantly with the Graces and Comforts of thy Holy Spirit, and unite all our Hearts in Love to thy blessed Self, and to one another, that we may live together as Fellow-Members of Christs Mystical Body, and may all continue in that holy Fellowship; doing such good works as thou hast prepared for us to walk in, till at length we shall attain to thy Heavenly Kingdom, and shall there be admitted to the sight of our blessed Saviour in all his Glory, and enjoy the fullest fruits of his Death and Resurrection, and with all the Company of Heaven shall be eternally employed in the most affectionate joyful Adoration and Praise of thee the great **J E H O V A H**; and of the Lamb that was dead but is alive, and lives for evermore, and hath promised that because he lives we shall live also. O let this gracious Promise be made good to me thy unworthy Servant, that the Divine Life may daily be  
carried

carried on and increased in my Soul, till at length it shall be perfected and compleated in Life Eternal; and all I humbly beg for Christ Jesus sake, our only Mediator and Advocate; in whose most Holy Name and Words I continue to pray, saying as he hath taught us, *Our Father*, &c.

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*A Prayer for the Love of God above all Things, and of all Men for Gods sake; wherein consists the Sum of our Religion.*

**M**ost holy and ever blessed God, thou art the Maker and Preserver of all Things, on whom all Creatures depend, both for their Beings and for all the Comforts they enjoy; for with thee is the Fountain of Life, and with thee are all the Treasures of Love and Goodness; and thou takest delight in communicating the same to all the Creatures thou hast made, according to their Wants and several Capacities. And therefore wast thou pleased to create Angels and Men, furnisht with Reason and Understanding, that to them thou mightest reveal thy Self and thy Goodness, and make them most blef-



fed and Happy in their Love and Enjoy-  
 ment of thee for evermore. And when  
 we the Children of Men were fain from  
 thee into the excessive love of the Crea-  
 ture, and had thereby brought our selves  
 into a state of Sadness, Want and Misery,  
 then wast thou pleased out of thy own  
 free Grace and Mercy, to send thy Son  
 out of thy Bosom to reveal to us all thy  
 Kindness and Love, thy readiness to par-  
 don us, and thy designs to advance us to  
 Eternal Life and Glory, that hereby our  
 Hearts might be melted into the most  
 ingenious Repentance; and that we might  
 be encouraged to return to thee, and  
 engaged to love thee and cleave to thee  
 for ever; and by him thou hast given thy  
 Holy Spirit to renew us after thy Like-  
 ness, to fit us for thy Love, and to fill  
 us with Love to thee. And daily thou fol-  
 lowest us with innumerable Mercies and  
 Blessings, both for Soul and Body, that  
 by all these Cords of Love, thou mayst  
 draw us and bind us to thy self, and e-  
 ven constrain us to love thee. O blessed  
 God, what are we poor Creatures,  
 wretched Sinners, that thou shouldest  
 manifest so great love to us who deserve  
 not the least! and shouldest be so desi-  
 rous



rous of our love, of which thou standest in no need! But thou art good, O God, and therefore thou dost good; and in doing good is thy delight and thy glory. Thou art Goodness and Love it self, so thy Word stiles thee, and so all thy Works declare thee. And from thy Goodness purely it is that we are invited to thy Love and Service, that so we may partake of all that Happiness which thou hast designed for us, and which alone is to be found in loving thee. O my God, I am ashamed of my self, of my own Folly and Stupidity, when I consider what Mercy and loving Kindness thou hast shewn to me all my days, and yet how little impression it hath made upon my Heart. Forgive me, O God, that I have received so much and yet have loved so little. For Christ Jesus sake do I beg pardon for this my shameful ingratitude, and for all other the Sins of my whole Life, which have most sadly discovered the same. But it is not onely pardon that I beg, but as earnestly do I beseech thee, for his sake, to shed abroad thy Holy Spirit into my Heart, and thereby enflame my Soul with the most sincere and fervent love to thee; even with such a love as may bear

some proportion to that infinite love of thine, whereof I have ever had such large experience. I know it is not possible to love thee as thou deserveſt, but Lord let me be filled with all that love which this narrow heart of mine can contain. O give me ſuch a lively and powerful ſenſe of thy boundleſs goodneſs, and of all thy infinite perfections, that I may love thee with all my Heart and Soul, and Strength, and Mind, preferring thee infinitely before all things, chuſing thee as my onely portion, eſteeming thy loving kindneſs as better than life and all the comforts of it; and therein let me place my whole happineſs, and above all things endeavour throughout my whole life to obtain and preſerve thy favour. Do thou unite my heart ſo cloſely to thee, and ſo thoroughly poſſeſs thy ſelf of my ſoul, that all ſinful creature-love may be baniſht and kept out thence. Let no manner of outward Comforts, no not my deareſt Friends and Relations, take up that room in my Heart which is due to thy bleſſed Self. Since all things compared to thee are as nothing, let my love to them comparatively be as nothing; that I may be able truly to ſay, I have none in Heaven  
but

but thee, that there is nothing in the whole World I desire in comparison of thee. Be thou all in all to my Soul, and let me regard all other things as they come from thee and lead to thee. Keep me ever sensible how nearly I am related, and how deeply I am engaged to thee; and let me, so far as I am capable, still feel my self suitably affected toward thee. I can easily feel that I love my Friends on slender accounts, for very little kindnesses; and shall I not much more ardently love thee; who givest me those Friends, and all that by them I receive, and daily dost for me ten thousand times more than all the Friends on Earth have done or possibly can do? Thou continuest the Life which at first thou didst give me, and thou makest my Life comfortable to me; the enjoyment of my Reason and Senses, my Health and Ease, and all the conveniences of Life are purely from thy Bounty. Yea, thou hast given thy Son from Heaven to shew me thy Will, and to die for my Sins; and thy Holy Spirit to Sanctifie and Comfort me: and in thy Gospel hast promised no less than an Eternal Kingdom to those that love thee. And shall I not love thee the God of Love, the Author  
of

of my Being, the Father of Mercies, the only Rest and Portion of our immortal Souls! O let me not be worse to thee my good God than the very worst of Men are one to another, whilst they love those that love them; yea, let me not be such an enemy to my own Soul, as to live without the love of thee, without which whoever lives is as dead before thee. Most fully I am convinced that thou hast framed and fitted our Souls for thy self; so that nothing else in the whole World can give us content and satisfaction without thee. The inordinate Love of Creatures is the Pain and Torment, the Disease and Bondage of our Souls. The more we love any thing that withdraws our hearts from thee, the more Vanity and Vexation do we find in it. In the midst of our Enjoyments we are full of Care and Fear, and are overwhelmed with Sorrow when they are removed. O Lord there is nothing but thy Self, the Infinite and Eternal Good, that can satisfy and fill our immortal Souls. Even now in the Love of thee is the beginning of Eternal Life; this enlarges our Hearts and answers our Expectations, this advances and betters our Spirits, this gives

us great Peace in the midst of Trouble,  
 and prepares us for the Glory above. O  
 let this Divine Love spread it self within  
 me, and awaken and actuate all the  
 powers of my Soul: let it mightily pre-  
 vail over me and govern me in all my  
 Thoughts and Desires, in all the Affecti-  
 ons of my Heart, and the Actions of my Life.  
 O let it transform me into the likeness of  
 my God, that I may become Holy, Righ-  
 teous, and Good, as thou art; and so  
 may in some measure be fitted for the  
 manifestations of thy Love to my Soul.  
 This, this, O God, is the sum of all my  
 Desires, that I may be made like to thee,  
 and may love thee and be loved of  
 thee. I know there is nothing greater or  
 better I can ask, the perfection of this is  
 Heaven it self, the Portion and the Joy of  
 Angels. O that I may still be more and  
 more pressing after it. And I now desire  
 no greater evidence of thy Love than to  
 find my self made partaker of a Divine  
 and Holy Nature. Let my Will be melted  
 and resolved into thy Will in all things,  
 that I may readily do what thou enjoynest  
 me, avoid what thou forbiddest me, and  
 patiently bear whatever thou layest upon  
 me. Therefore let me grieve for Sins  
 past,

past, and hate all manner of Evil; not so much because I am afraid of thee, as because I love thee. Let me not count the whole World a sufficient price to engage me wilfully to offend and dishonour thee, though I was sure to escape punishment. Let thy Loving Kindness be always before my Eyes, that I may walk in thy Truth. Let me discern thy Goodness in the Laws thou hast given me, and shew my Love by an entire compliance therewith. Let Love be the free and ingenious Principle of all my Obedience, that so thy Commandments may never seem grievous. Yea, let my Love to thee and thy Law make it a delight to me to do thy Will. So let me love thee that my most serious and affectionate Thoughts may still be on thee; and let the Meditations of thee and thy Goodness be sweet and pleasant to me. From the abundance of Love within my Heart, let me still be speaking good of thy Name; let my talk be of thee, of thy Righteousness and Mercy all the day long; and let me still be endeavouring to draw all others to love and serve thee. Let this be the Refreshment and Joy of my Heart, to converse with thee in humble Prayers  
and

and Praises, both in the Closet and in the great Congregation. And let this be my Design in all my Approaches to thee, to exercise and encrease my Love to thee, and to receive fuller evidences of thy Love. And do thou so rejoyce the Soul of thy Servant which is lift up to thee, that I may rest more and more satisfied in thee alone. There is enough in thee to make all the innumerable company of Heaven Happy and Joyful to all Eternity, and is there not enough for the present satisfaction of my Soul! But, O my God, those blessed Spirits above are always near thee, and behold thy Glory, and therefore they burn in Love to thee continually. O pity me then, who am here in a dark and dangerous World, full of Baits and Snares, where present sensible things are ever pressing hard upon me, and are apt to draw away my Heart from thee the invisible God. Till I shall be admitted to see thee as they do in the World above, let Faith be to me instead of Sight. Make thy self ever present to my Mind, and let thy Glory shine so brightly before me as may cast Darkness and Disgrace upon all the false Splendor of worldly Objects. Let all thy Mercies



cles which I daily Enjoy, be as Fuel to feed the flames of Love, that they may may never perish or decay. And let my Senses be restored to their primitive Use and Design, that by them thy Goodness shed abroad in the World, may have access to my Mind; that so I may behold and admire thy Glory in all thy Works I see, and taste thy Goodness in all that I enjoy; as remembering there is no Goodness in any thing but what is derived from thee, and if there be any Refreshment in these remoter Streams, what are those pure and perfect Pleasures which are to be found in thee the Fountain whence they flow? Yea, let all the Sorrows and Afflictions I meet with, work together for my Good, in causing me to love God more and the World less, and to long, though not with impatience, yet with greater vehemence, after the Rest that remains for thy People. Above all, enable me by thy Grace duly to improve thy Holy Gospel; let me believe it with such a Faith as works by Love. Deeply affect my Heart with all those discoveries of thy Goodness which shine forth so brightly in the Face of Jesus Christ, in whom thou hast visibly represented thy  
Love

Love to Mankind. Let me shew my Love  
 to thee the Father. by my Love to thy  
 Son Jesus, who is the Brightness of thy  
 Glory, and the express Image of thy Per-  
 son. Let him ever be dear and precious  
 to me, as he is to all true Believers;  
 that I may most entirely love him and re-  
 sign my self to him, as the Mediator be-  
 twixt God and Man; who came to de-  
 clare thy Love to us, and to restore us  
 to the Love of thee our God. Let his  
 gracious Designs be accomplisht upon me;  
 that I may be of that blessed number, who  
 though they have not seen him, yet be-  
 lieving in him and loving him, they re-  
 joyce with Joy unspeakable and full of  
 Glory. Lord strengthen my Belief of his  
 rich and precious Promises, let them be  
 my Meditation Day and Night, that I  
 may still be thinking what is that great  
 Goodness which thou hast laid up for them  
 that fear thee. And whilst I am musing;  
 let the fire of Love still more and more  
 burn within me, and quicken me to the  
 most ardent longings after that blessed time  
 when we shall see thee, not darkly through  
 a Glass, but even Face to Face, when  
 all the Fountains of Love and Joy shall be  
 broken up, and the Treasures of never  
 failing

failing Goodness disclosed to and bestowed  
 upon thy People, whom thou wilt advance  
 to the fullest Communion with thee in the  
 most ravishing Extasies of Love and De-  
 light, through all Eternity. And that I  
 may obtain these great things which my  
 Saviour hath promised, make me ever  
 careful to do what he hath commanded,  
 that so it may appear I am one of his  
 Friends and Followers. Particularly I be-  
 seech thee give me Grace to obey that  
 great Commandment of loving my Neigh-  
 bour as my self. O let thy Divine Spirit  
 thorowly destroy out of my Soul that  
 Carnal Sinful Love of my Self and of this  
 World, which is the root of all Unchari-  
 tableness, and begets Pride and Cove-  
 tousness, Hatred and Malice, Strife and  
 Envy, and every Evil Work. But do thou  
 enlarge my Heart by the Love of thy  
 blessed Self, to the Love of all Mankind,  
 that I may sincerely desire their Prospe-  
 rity as I do my own, and rejoyce in it,  
 and be grieved for their Sins and Miseries.  
 Teach me, O God, to love all Men for  
 thy sake, regarding them as thy Crea-  
 tures, made after thy Image; and let me  
 be affected toward them as thou art, who  
 hatest nothing that thou hast made, but  
 delightest

delightest in their Welfare : Never let me be so vile as to despise any for their poverty , or deride or reproach them for any infirmity ; but make me full of pity and compassion ; that I may do all I can to comfort and relieve them : accounting every man my Neighbour , to whom I am capable of shewing any kindness. Toward the very worst of Sinners let me have great patience and tenderness , considering my own unworthiness ; and remembring that thou the most holy God bearest with them , and waitest to be gracious to them. Never let me be an Enemy to any , but enable me to return love for hatred , and indue me with such a pious charitable Spirit , that I may grieve more for the hurt men do their own souls by hatred and malice , than for the injuries they offer to me. Let me be of those who honour them that fear the Lord ; and let my chief Delight be in thy Saints , accounting them the most excellent upon Earth , in whom thy holy Image appears the fairest. Let the holiness , the humility , and charity of the meanest of thy Servants ever appear more amiable and lovely in my sight , than all out-side beauty and worldly greatness and glory. Let my Soul be so intirely satisfi-

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ed

ed in thee my God, that I may not in the least envy at them who have the greatest share of Wealth and Honour and outward Prosperity; but let me earnestly wish that their Souls also may prosper, that with all other their Enjoyments, they may have the Riches of Grace here and Glory hereafter. Nor let any Selfishness of Spirit betray me into the least grudging at the Gifts and Graces bestowed on any of thy Servants; but let me rejoyce in all the manifestations of thy Goodness to others, whereby thy Glory is advanced, and the benefit of Mankind promoted, and let me ever have due love and honour for those whom thou art pleased to use as Instruments for that end. O Lord increase in me this Brotherly Love more and more, that I may be prepared for the Society of Saints and Angels, where there is perfect Peace and Love; where no Difference of Opinion or Worldly Interest, abates their Affection; but where they all rejoyce in thee and in one anothers Felicity. And I desire now to exercise and express my Charity to all Men every where; by praying that this Earth may be made liker to Heaven, by an abundant increase of Love and Charity thorowout the whole World. O

Lord

Lord pity those dark Corners of the Earth; which are Habitations of Cruelty; and let the Light and the Love which thy Gospel brings, chase away that Darkness from their Minds, and banish all Cruelty from their Hearts. Let there be no Hurting or Destroying in thy Holy Mountain; no Wars or Bloodshed among Christians; but make them like their Lord and Master, the Prince of Peace, the great Preacher and Pattern of Love. Let all Christian Kings and Princes rule with Justice and Equity, with Mildness and Clemency; and let them be honoured and obeyed by their Subjects as the Fathers of their Countreys. Let all the Pastors of thy Holy Church be zealous Lovers of Souls, longing after them in the Bowels of Christ; refusing no labour of Love for their Peoples good: and let their people highly esteem them in Love for their Works sake. Particularly to these Nations give Peace in our dayes and the Generations after us. O that at length all Sidings and Parties, Feuds and Factions, and Names of Difference and Reproach might cease from amongst us. Let the Name of Christian be esteemed most honourable, and let us shew our selves worthy of that Name, by

our Love to one another. Let there be such mutual Condescensions and Compliances amongst us, as may establish us in a Firm and Lasting Peace, and secure us against all that seek our Ruin. Good Lord preserve us from the malice of all those whose very Principles and Opinions incline them to Bitterness and Cruelty. Do thou enlighten their Minds and change their Hearts; and give to us, O God, such a truly Catholick Charity, that we may not shew to them nor to any other that Harshness and Bitterness which we condemn in them. Bless all my dear Friends and Relations with a great increase of Divine Love, that they may all be thy Friends and Servants. Let us love one another with pure Hearts fervently, with such a true Christian Friendship, which cannot be dissolved by Death it self, but shall be perfected and compleated in Heaven. If I have any Enemies, from my Heart I freely forgive them, and beseech thee to give them true Repentance, that they may partake of thy Favour. Let Peace and Love be in this Town and Neighbourhood, especially in the Family to which I belong. Let us all be ready to bear each others Burdens, to lessen the Sorrows and increase



crease the Comforts of one another; and in all the wayes we are capable, both for Soul and Body, let us serve each other in Love. Now hear me, I beseech thee, O thou God of Love, and make me upright and sincere in these my Prayers and Supplications; yea make my Desires still more and more earnest after the Grace I have been praying for; and do thou gratifie and fulfill them. Thou that satisfiest the Desires of every Living Thing, who hearest and feedest the very Ravens when they cry, wilt thou not satisfie the longing Soul, and fill the hungry Soul with Goodness? The Soul that longs after nothing more than thy Blessed Self, to grow in the Knowledge and Love of thee and thy Son Jesus, and to receive clearer Evidences of thy Love. Thou hast given me a Soul capable of loving thee, and dost invite and importune us to set our hearts upon thee, and the very Desires that we feel in our Hearts after thee are of thy own working, and art not thou then well pleased with these Desires, and wilt thou not accept of and answer them? Thou wast well pleased with *Solomon* when he sought Wisdom and not Riches, Honour, and Long Life; and even this do I beg of thee, that I may

be indued with the true Wisdom which is from above, and engages us to set our Affections there, and not on Things below. O Lord empty my Heart of every thing that excludes thee; prepare for thy Self an Habitation within me, and dwell in my Soul by holy Love, till at length thou shalt advance me to dwell with thy Self above, in that State of Perfect Love and Joy which shall last for ever: and all I humbly beg for the sake of Jesus Christ, the Son of thy Love, to whom with thee, O Father, and thy Holy Spirit, the Author and Worker of Love; be rendred, as is most due, all Love and Service, Honour, Praise, and Glory, henceforth and for evermore. *Amen.*

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*A Prayer for Trust in God, and an humble Resignation of our Selves to his Providence at all Times.*

**M**OST Blessed and Glorious Lord God, by thy Mighty Power this World and all things therein were at first created, and to this day are upheld; and by thy Infinite Wisdom all Events and Affairs are ordered and disposed of. Thou art God All-sufficient,

cient; who, though thou makest Thou-  
 sands and Millions of Blessed Spirits a-  
 bove happy by thy Presence and Love, yet  
 thou dost not forget or overlook the low-  
 est of the Children of Men. Thou behold-  
 est and regardest things done in Earth as  
 well as Heaven. Yea our Blessed Saviour  
 hath assured us that not a Sparrow falls to  
 the ground without thee, and that with  
 thee the very hairs of our Head are all  
 numbered. It is the great ease and satisfac-  
 tion of our Minds; O God, to consider  
 that we live in a World which is fill'd with  
 thy Presence and govern'd by thy Provi-  
 dence; that thou art pleased to concern  
 thy Self with us, and givest us leave at all  
 times to have recourse unto thee. Yea so  
 graciously dost thou consult not only for  
 our Safety, but for our Ease and Comfort;  
 that by many express Commands thou en-  
 joynest us to commit our ways to thee;  
 to cast all our Burden and Care upon thee,  
 and to be careful for nothing, but in all  
 things to make known our Requests to  
 thee with Supplication and Thanksgiving;  
 assuring us that if we acknowledge thee in  
 all our wayes, thou wilt direct our  
 paths. In humble Obedience to these mer-  
 ciful Injunctions of thine, do I now make

my Addresſes to thee; profeſſing the moſt earneſt deſire of my Soul is intirely to reſign my ſelf with all my Concernments and Affairs to thy holy Will and Pleaſure, without any exception or reſerve, without any diſtruſt or deſpondency of Mind. Do thou, good God, make me ſincere in theſe my Profeſſions, and by thy Grace make me yet more and more free, hearty, and intire in this reſignation of my ſelf to thee, and in my dependance upon thee; that ſo I may feel the bleſſed fruits and effects thereof in my own Soul, and may be kept in perfect peace; having my heart ſtaid on thee with firm truſt and confidence. Better, it is to truſt in thee than in any of the Sons of Men, than in the greateſt Princes, all whoſe Breath is in their Noſtrhils; they die and in that day all their thoughts periſh. But thou the Lord *Jehovah* art the Rock of Ages, with thee there is everlaſting ſtrength: they that know thy Name, will put their truſt in thee, for thou Lord haſt not forſaken them that ſeek thee. O bleſſed is the Man that truſteth in thee, happy is he that hath the God of *Jacob* for his help, whoſe hope is in the Lord his God. O God make me of the number of thoſe happy ones, that I may at all times truſt in the  
Lord

Lord with my whole heart, and not lean to my own Understanding. I am very sensible that I can no where be safe, but in thy hands; it is both my Duty and my Interest to render up my self to thee, who art my Sovereign Lord and Owner. I would not for a World be at my own choice and ordering, who am both a weak and a foolish Creature; but thou art the Almighty God, who canst do what thou wilt in Heaven or in Earth; the only Wise God, who knowest what is best and fittest for us; and thou art infinitely good and gracious, who takest delight in doing good, and hast promised that all things shall work together for good to them that love thee. And great reason have I to love thee and trust in thee, who have already had such abundant experience of thy mercy and loving kindness. Thou art he who didst take me out of the Womb and sustain me when I hung upon the Breasts; thou gavest me tender Parents, who took care of me in my Infancy and Childhood; and most graciously hast thou disposed of my Birth and Education, where I have been acquainted with thy Gospel and the way to Eternal Glory. And through my whole Life have I been attended with a most kind and careful Providence, which hath still directed  
and

and preserved me, and plentifully afforded all things pertaining to Life and Godliness. And wilt thou not still continue thy loving kindness O God? Thou art the same, and thy mercy endureth for ever. Thou who broughtest me into the world, and hast upheld and maintained me hitherto, wilt thou not support and comfort me in Old Age; if thou bring me to it? Wilt thou cast me off when my strength faileth? I do indeed deserve to be rejected and cast off for ever, because I have walked no more worthy of thy care and love, and have made such slender improvement of thy mercies, and such ill returns for them. But thou art a merciful and gracious God, full of compassion to the humble and penitent. Pardon to me, I beseech thee, for the Lord Jesus sake, all my distrust of thee, my discontent with thy dealings, and all my disobedience to thy Commands. Enable me by thy grace most absolutely to consecrate my self to thy service, and to yield up my self to thy pleasure; and do thou own me as thine, and shew to me the favour thou bearest to thy own people; then will I encourage my self in the Lord my God; who hath brought me up from my youth, and supported and led me all along my life; I will hope in  
his

his mercy, that he will still be my God and my Guild, even to the Death. And if thou Lord wilt but guid me, let the way be what thou pleasest; though thou shouldest lead me, as thou didst thy people of old, thorow Fire and thorow Water, yet will I go on cheerfully, in hopes that at length thou wilt bring me to a wealthy place, to that everlasting rest which remains for thy people. How much of the Journey of Life is yet behind, and what dayes I shall see, what difficulties I shall pass thorow, in this my Journey, thou onely knowest, in whose hand my breath is, and whose are all my wayes. And enough it is for my satisfaction, that thou knowest what is yet reserved for me, and that nothing shall befall me in the way without thy Providence, and in the end eternal happiness shall be my portion, if I follow thy guidance. O give me the faith of *Abraham* thy Servant, who readily followed thee, not knowing whither he went. With thee I must trust my Soul for all Eternity, and shall I not trust thee with my Body and all the little Concernments of this short uncertain Life? My God I trust thee over all, and by thy Grace will no more disquiet my self in vain about what is yet to come. What thou shalt please



to order for me , as I know it not , so neither do I desire to know it ; but one thing do I desire of the Lord , and that will I seek after , that I may have a will thorowly resigned to thy most holy and righteous Will in all things ; that I may with alacrity perform whatever thou commandest , and most quietly submit to whatever thou allottest. Lord I am thine , please thy self in me and with me : Let me answer the end for which thou madest me ; let me serve thy Will and glorifie thy Name , be it in what condition thou pleasest ; and keep me ever sensible that my happiness consists not either in this condition or that , but in doing the duty of that condition which thou chusest for me , to whom alone it belongs to chuse the same. Thy good pleasure it was to send me into this Vale of Tears , a World wherein we are like to meet with Tribulation , Sicknes , and Pain , Loss of Estate and Friends , the Infirmities of Old Age , if we live thereto ; and at length Death it self. And no reason have I to expect freedom from Afflictions common to Men , even the best of Men ; no reason to wonder that I meet with Briars and Thorns in the Wilderness , with Storms on the Ocean. Far be it from me , O God , that I should  
repine

repine at thy Providence, for sending me into such a World as this; or quarrel with the Laws and Rules by which thou dost govern this present World, which thou hast appointed as a state of Trial, in order to our Eternal Felicity. Thou Lord art righteous in all thy Wayes, and holy in all thy Works, and nothing befalls us here below but what may be improved to our advantage. Give me the wisdom always to account that good for me, which makes for the good of my precious soul, which tends most to increase grace in me, and to fit me for the future glory. And let it please thee ever to dispose of me into that Estate wherein I may be most free from evil, and may be able to do the most good. Lord secure me from the Temptations of Prosperity as well as Adversity; and make me alwayes watchful over myself, that when Comforts abound, I may not set my heart upon them, nor be much cast down when they are with-deawn. But do thou inable me to go thorow Riches and Poverty, Sicknes and Health, Good Report and Evil Report, and all other Varieties of Estate, with Calmness and Constancy, with Evenness and Tranquility of Mind; having my Heart still fixed there where true Joys are

Joys are to be found. In the midst of all my Enjoyments, let me remember they are passing away, that so I may not dote upon them; and in the sorest Afflictions let this comfort me, that Heaven is yet to come, where all Tears shall be wiped away from our Eyes. O blessed, and for ever blessed be thy Holy Name, for the hopes of those future Joy, which tend so greatly to support us in all our present sorrows. Lord help me still to look more at the unseen things, which are eternal, than at the things which are seen, that are temporal and fading; that by thy grace I may so pass thorow these things Temporal, as not to lose the things that are Eternal. Help me still to live, as just upon the borders of another World, that so I may not be over-much concern'd with any of the Changes I shall meet with in this World, that I must shortly leave. Make me always careful to rule my Passions, to govern my own Spirit, and to look to my own Work, freely laying it to thy Wisdom to govern the World and all the Affairs of it. In Times of Calamity and Danger, and in all the great Revolutions and Changes that happen on the Earth, let this still quiet my mind, that God reigns in the World, and  
how-

however things go , yet it shall be well with the Righteous. The Clouds and Darkness are sometimes round about thee , yet Judgment and Justice are the Habitation of thy Throne ; thou canst bring Light out of Darkness , Good out of Evil ; and by thy wise over-ruling Providence wilt so dispose of all Events , as that in the end they shall all conduce to the glory of thy great Name and the good of thy Church and People. In the firm belief hereof enable me to possess my Soul in patience ; Let me not be afraid of Evil Tidings , having my heart established , trusting in the Lord : Yet let not the pretence of trusting in thee , make me at any time stupid and insensible , when thy Hand is lifted up ; but let me still be awakened and prepared to meet thee in the way of thy Judgments. Let the Interest of thy Church and the Publick Good , ever lie nearer to my Heart than my own Private Concerns ; And help me in my Place and Station to do my utmost by true Repentance , earnest Prayer , and Serious Holiness , to turn away thy Wrath ; using all just and lawful means to prevent either publick or private Mischief and Calamity ; and having done my Duty , let me stand still and see the Salvation of

of the Lord. Though the Earth be moved and the Mountains cast into the midst of the Sea, yet let me not be dismayed, but let me dwell under the Shadow of thy Wings, till all Calamities be over-past. In the midst of all Dangers and Confusions preserve me from excessive and hurtful Fear, from that Fear which argues great Weakness of Faith and Love, and hath in it both Sin and Torment. And keep me, I beseech thee, from such inordinate Love of Worldly Comforts, as is wont to beget the inordinate Fear of Losing them. Let me not be so foolish, as to place my happiness in the enjoyment of any thing which it is in the power of men to deprive me of. Let me never be very earnest in any worldly Designs, which are liable to disappointment: But let me account this my Business and my Happiness, always to do the things that please God, that so I may enjoy thy Favour and the Testimony of a good Conscience. Let my great Design be to honour thy Name, and make sure of Eternal Glory, whatever it shall cost me. And let me be so fortified with Faith and Patience, with Resolution and Courage, that I may be well prepared for all the Sorrows and Sufferings of this Life, and yet not disturbed

stirred with the fears of them; and well  
 fitted for the joys of the life to come, and  
 full of comfort in the hopes of them. If  
 thou shouldest call me to suffer for the Name  
 of Christ, let me not think it strange or be  
 averse from it; but let me account it my  
 glory and my joy. And do thou enable me  
 in all times of trial so to behave my self, as  
 may tend to the honour of Religion and the  
 advantage of my own soul. O never let me  
 be guilty of such base cowardice and folly,  
 as to venture upon the least sin to avoid the  
 greatest suffering. But let me reckon the  
 sufferings of this present state not worthy to  
 be compared with that exceeding and eter-  
 nal weight of glory which shall in due time  
 be revealed. Let me not be afraid of those  
 who can only kill the body, but help me to  
 sanctifie thee the Lord of Hosts in my heart,  
 that fearing thee I may not be afraid what  
 man can do unto me; but let me be always  
 ready to give a good account of my Faith  
 and Hope, when ever I am called thereto;  
 that being well established in the Truth, I  
 may be able to convince Gain-sayers, and  
 by no dangers be shaken from the Professi-  
 on of it. Make me wise to consider what  
 Religion may cost me, and careful to make  
 sure of the benefits which will make full a-

R

mends



mends for all. So inable me to live godly in Christ Jesus, that I may have cause to rejoyce in persecution for his sake. Let me not think it enough to have a good cause, but let my soul be also in a good condition, that so I may be able to commit my self to God in well-doing. Every day let me be crucifying my lusts, subduing all self-will and self-love, and offering up my self an holy sacrifice to God in the flames of love, increasing in charity to all men, even my enemies themselves, without which the giving of my body to be burnt will profit nothing. O Lord help me but to live as a Christian and die as a Christian, and then order thou my death for me, even when and where and how thou pleasest. If I should be exercised with a lingering tedious Sickness, give me patience to bear it; or if thou call me away more suddenly, let me be well fitted for it. And most humbly I beg, that my soul may ever be kept in such a resigned, holy, heavenly temper, that in the greatest prosperity I may be willing to die and be with Christ, accounting that far the better; and yet in the midst of adversity let me be content to live for thy service and glory: and both in my life and death let Christ Jesus be magnified, and in both let him be  
gain



gain, and advantage to my soul. And when at length thou shalt call me into the Valley of the shadow of death, let me fear no ill, but be thou present with me and comfort me: Assist me in those last Agonies; rebuke the Tempter, and refresh my soul with the sense of thy love and with the firm hopes of eternal life. And let the Lord Jesus receive my spirit into the Regions of Peace and Rest, where there shall be no more grief or fear, nor any sin or suffering to cause them. And when at the last great day he shall appear, let me also appear with him in glory, and remain with him in fullness of Joy and perfect Bliss for evermore: and all I humbly beg for the sake of him our Blessed Saviour, who is our hope and confidence; to him with thee O Father, and thy Holy Spirit, be rendered all praise, honour, and glory, world without end. *Amen.*

*Morning Prayer for a Child.*

**M**ost glorious Lord God, I humbly bless thy Name for my safe and quiet rest this last Night, and for all other mercies bestowed upon me. I praise thee that thou hast made me a reasonable Creature for thy own service and glory; and that hither-

to thou hast kept me alive, and do it daily  
give me food and raiment and all things  
needful for me. Above all, I bless thee that  
thou hast sent thy Son *Iesus* into the world  
to teach us how to serve and glorifie thee,  
and to die upon the Cross for our sins, that  
he might save us from Hell, and purchase  
Heaven for all those that believe on him  
and obey him. For his sake I beseech thee  
be merciful to me, and pardon all my sins,  
and give me thy Holy Spirit; and put thy  
fear into my heart now in my tender years,  
that I may love and serve thee, and be obe-  
dient to thy will in all things. And make me  
careful to follow the godly Directions of my  
Parents, and of those whom thou hast set  
over me to teach me my duty; what I must  
do to please thee my God, and to save my  
own soul. Keep me, I beseech thee, this day  
from all hurt and danger, but above all from  
sin and wickedness. Help me alwayes to  
remember that thou art present with me,  
though I cannot see thee, that so I may ne-  
ver dare to speak any evil words, nor do  
any evil actions; but may ever do those  
things which are well-pleasing in thy sight,  
that serving thee all my days here on earth,  
I may live with thee for ever in heaven.  
Be merciful, I beseech thee to all Mankind;  
espe-

especially let thy blessing be upon this Family, and all my dear Friends and Relations; and keep us at all times in thy fear and favour: and all I humbly beg for the sake of Jesus Christ our Saviour, who hath taught us to pray, saying, *Our Father*, &c.

*Evening Prayer for a Child.*

**M**ost gracious God and heavenly Father, I humbly beseech thee be merciful to me thy unworthy Servant; and forgive me all my sins for thy Son Jesus sake. And help me betimes to remember thee my Creator, and to love thee above all, who givest me all the good things I enjoy. Let thy Holy Spirit dwell in my heart and change my nature, that I may be inclined to that which is good, and hate all manner of evil. Let me love thy Holy Word and good Books and Prayers and Praises; and let me take delight to spend the Lords Day in thy Worship and Service, and not in playing or idleness. Preserve me from swearing and cursing, from lying and all evil speaking. Keep me from pride and stubbornness, from anger and peevishness. Make me obedient to my Parents, and to those who have rule over me; and let me be loving to all people, and full

full of pity to the poor. Teach me daily to know thy will, and help me to do it so far as I know it; and make me patient in bearing what ever afflictions thou layest on me. Help me to understand the meaning of my being baptised in my Infancy; and give me grace to lead such an holy godly life as my Baptism doth bind me to: that I may forsake all sin, and believe thy Holy Word, and obey thy Commandments. Let not me be of the number of those wicked Children, who do the works of the Devil, and are led by him in the way to Hell; but make me Christs faithful servant all the days of my life. If I should live to ripeness of years, let me live to thy honour and glory: Or if I should die whilst I am young, let the Lord Jesus my Saviour receive me into his heavenly Kingdom. I pray thee shew mercy to all men, particularly to this Family, and to all my dear Friends and Relations. Preserve me this night from all evil, and give me, I beseech thee, quiet rest and sleep; and when I awake in the morning, let me remember to give thee Thanks and Praise for all thy Mercy and Goodness; and all I beg for Jesus Christs sake, who hath taught us to pray, saying,

*Our Father, &c.*

*Grace*

*Grace before Meat.*

**O** Lord I beseech thee, forgive me all my sins, bless to me these thy good Creatures, and help me to love and serve thee, the Giver of all good, for Jesus Christs sake. *Amen.*

*Grace after Meat.*

**L**ord make me truly thankful for these and all other thy mercies, and as I am always maintained by thy bounty, so inable me to live to thy honour and glory for Jesus Christs sake. *Amen.*

*An Advertisement to the Reader.*

**W**Hen I was about to reprint the fore-going Brief Explication of the Creed, &c. I was willing to add some more Forms of Prayer for Families and particular persons, to be used on the Lords Day and before and after the Communion, with some others; and this chiefly for the benefit of my own neighbours: being very sensible that the constant worship of God is a considerable part of Religion, and hath a great influence upon the whole. For those who desire to be furnisht with greater variety of Forms, and for more particular occasions, amongst many other useful Treatises to that purpose, I shall take the freedom to recommend to them that called, *The Devout Christian*, done by a Reverend Divine of our Church. And for Meditations and Prayers before the Sacrament that call'd, *The Christian Sacrifice*, by the same Author: Books for which I have no words great enough to express my esteem, and in which I do freely confess my self to be very conversant, and on that account many passages, more perhaps than I am aware of, may be transcribed out of them into the Prayers, I have added in this Second Edition. A small fault, and which I am very sure that excellent person will easily pardon; but it is just and ingenious to acknowledge by whom we have profited. But as small a

fault as this may be, some I doubt will charge me with one seem-  
much greater, that after such full and copious Treatises as  
those I have mentioned (of which I believe no body has an  
higher opinion than my self) besides many other excellent Books  
of Devotion, I should trouble the world with any compo-  
sures of my own. But for this I think I have a very just ex-  
cuse at hand (to name only what was before intimated)  
that what I have done in this kind, was mainly intended  
for those of my own Parish, who have none of those better  
Books in their hands, nor is it in my power to furnish them  
therewith, as I can wish this. And though the old wine be  
much better, yet where that is not to be had, the new is ac-  
ceptable: yea where all wine is wanting, a cup of cold Wa-  
ter, pure and wholsom Water, to such as are ready to perish  
for thirst, has much of charity in it. And from some experi-  
ence of my own and others, I dare say, that the Ministers of  
my whole large Parish, who are pleased a little particularly  
to acquaint themselves with the state of their people (to which  
certainly so far as we are capable, we have many great obli-  
gations) will often find many Families of the poorer sort,  
where, though some of them can read, yet there is scarce one  
pious Book to be found; nay sometimes not a Bible or Testa-  
ment. And certainly to furnish such as these with some helps  
for knowledge and Devotion, is such a piece of Charity as  
needs no Apology. To conclude, my Design in what I have  
done, I can with great sincerity profess, is, to promote Piety  
and true Devotion, right apprehensions of the ever-blessed  
God, with suitable affections to him; such as may both in-  
able men to worship him acceptably with reverence and godly  
fear, and also engage them to serve him constantly in the  
leading of a righteous, sober, and godly life. And this cer-  
tainly is such an honest and good Design, that whatever has a  
tendency to promote it, will meet with a favourable censure  
from the truly pious and charitable; and in that a man may  
well rest satisfied, after he has first approved himself to God  
and his own conscience in what he has done.

F I N I S.